SAVONAROLA

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SAVONAROLA

MEDITATIONS ON PSALM LI AND PART OF PSALM XXXI IN LATIN

WITH AN ENGLISH TRANSLATION

BY

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Savonarola, after his first "examination," had nearly a month of quiet in the little prison, which, after all, was not less spacious or comfortable than his cell.....This resting time the victim employed in a manner befitting his character and life. He wrote two meditations, one on the Miserere (51st Psalm) and the other on the 31st Psalm, in which he poured out his whole heart in communion with God. With the right hand which had been spared to him in diabolical mercy that he might be able to sign the false papers which were intended to cover him with ignominy, he still had it in his power to leave a record of that intercourse with his heavenly Master in which his stricken soul found strength and comfort. Between the miserable lies of the notary Ceccone, over which those Florentine nobles in the palace.....were wrangling; and the stillness of the little prison hung high in air over their heads, where a great soul in noble trust yet sadness approached its Maker, what a difference!

Lover and friends had forsaken him, honour and credit were gone from him, his very brothers had lifted up their heel against him, and God had not owned, as once he had hoped, his devoted service. But yet God was true, though all men were liars; God was true, though He hid His face. The soldier of Christ had been overborne in the fight, broken and cast down; but not less did he trust in his Leader and His cause, which one day should overcome.....

MRS OLIPHANT, "The Makers of Florence."

PREFACE.

THE personal history of Savonarola, and the circumstances, religious and political, of the times in which he lived, however interesting and instructive as a study, throw but little light on the following Treatises. In main outline and in their broader features, his figure and its surroundings are familiar to most readers. Even those who have not studied the works of Villari and Lucas, have gained some knowledge of the career of this remarkable man from the pictures of him drawn by the novelist. While however these considerations render an introductory biographical notice unnecessary to illustrate the following Expositions, the careful perusal of the Expositions themselves will serve to illustrate the

strong personality, the principles, the conduct and the character of the great Florentine Reformer. The estimation in which these two Treatises were held is attested by the fact that within two years of the death of Savonarola in 1498, no fewer than twenty-one editions are known to have been published[1], and that translations were made of them into no fewer than five European languages, English, French, German, Spanish and Italian, before the middle of the sixteenth century; a fact all the more remarkable when we consider that printing was yet in its infancy, and that in those days *Latin* was still to a great extent the common vehicle of religious thought.

Though in 1522 Martin Luther "published the Exposition of Psalm 51.....and took the opportunity to honour the memory of the noble martyr[2]," it was so

[1] L. Hain, *Repert. Bibliogr.*, Art. on Savonarola.

[2] Gregorovius, *Rome in the Middle Ages*, Engl. Transl., Bk. xiii. p. 436.

far from being identified with the teaching of the German Reformer, or considered heretical in its tendency, that it was employed both on the Continent and in England for devotional use among the people. In Italy it was printed in the vernacular for the consolation of prisoners condemned to death: in England it was embodied in the elementary devotional works called *Primers*, first in the Salisbury Primer of 1538, and subsequently in that of 1543, which is known as Henry VIII.'s Primer. Towards the end of the sixteenth century the popularity of these Treatises seems to have been on the wane, and while copies became more and more scarce through use, no attempt seems to have been made to replace them by fresh editions. To what cause this was due, it is not easy to determine. The various Confessions and Catechisms of the Reformed Churches in England and on the Continent, however valuable, did not by any means cover the same ground, or supply the common people with a devotional commentary on Holy Scripture.

The application of the Divine Word to the inward experience of the individual Christian by one whose devout communings with God and his own heart had been for years a part of his daily life, could not fail to appeal to the sympathies of men of all classes and nationalities. The text of Holy Scripture was accessible as yet only to the few, and had it been otherwise, men might, like the eunuch of Candace, have craved an expositor. On the other hand, a Treatise on experimental Christianity would have lacked authority, and would have been limited by the spiritual and natural conditions of the writer. Savonarola in his Exposition keeps close to the inspired text, while drawing therefrom stores of Divine comfort, warning, guidance and encouragement, to meet the various requirements of the awakened soul.

We have said that light is thrown on the character and conduct of Savonarola by his writings. The dauntless champion of Christian morality, the fearless exposer

of wrong-doing in high places, the advocate of the poor and oppressed against mighty injustice, the proclaimer of an almost forgotten Gospel, the ambassador, solitary as he deemed himself, like Elijah and the Holy Baptist, from the God of Heaven to a corrupt and godless world—whence did he derive his strength, his courage, his faithfulness even unto death? As we read these Treatises we find the answer—an answer which in every age of the Church, and certainly in our own, might well be taken to heart by the soldiers and servants of Christ—from *The Inspired Scriptures.* What first strikes the reader is the facility of quotation from Scripture, from the Old Testament as much as from the New, which appears in every page. But it is not merely verbal quotation. Savonarola's knowledge of the Bible is not that of the student or of the theologian. Scripture is God's message to *him*; he is familiar with its language, he is saturated with its spirit. As he ponders it, it brings him into the Divine Presence, and through it he holds communion

with his God. It is as though he read the Bible on his knees, turning each sentence into a prayer for mercy, and help, and blessing. That which had been the secret of his strength in active life is the light of his prison cell, his hope in the prospect of the martyr's crown, his strong consolation when his work might well seem to have been vain and fruitless, and the hour of the persecutors' victory to be imminent.

It is with the hope that these Expositions, which once occupied an important place in the religious literature of Europe at the time of the Reformation, may prove useful to some whose lot is cast in a distant and widely different age, but who yet are men of like need, that this reprint has been undertaken.

Among the MSS in the library of Corpus Christi College, Cambridge, is one containing the Treatises here

reproduced; and it has been taken as the basis of the Latin text. Where the reading seemed to be corrupt or obscure, recourse was had to printed editions, while very rarely a slight conjectural emendation has been adopted. The quotations from Scripture are generally from the text of the Latin Vulgate; these are printed in italics. In cases of mere allusion, Savonarola's own rendering has been followed, and a reference to the text subjoined.

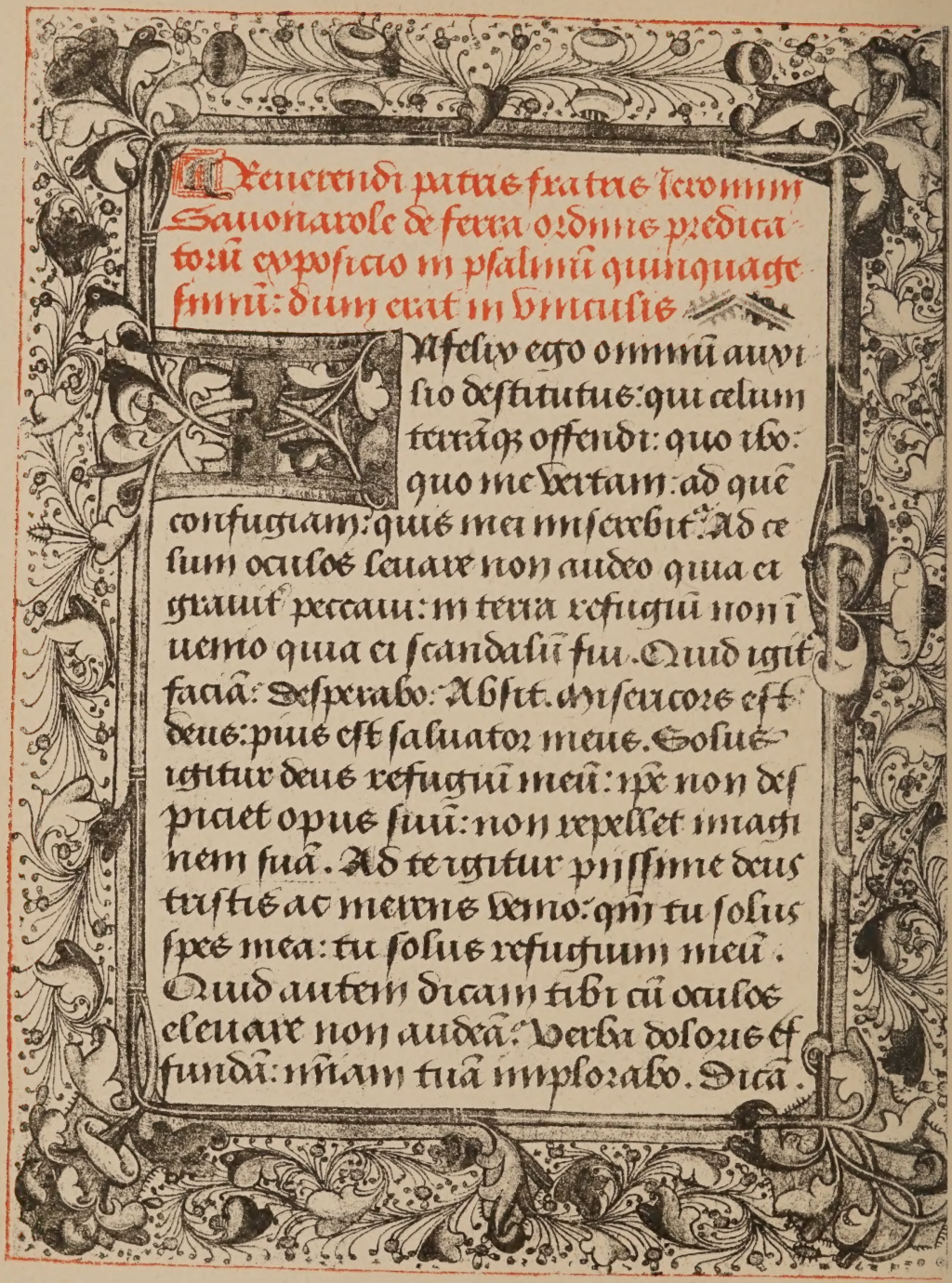
To have reproduced any one of the English versions would have involved the alternative of adopting English words and forms of expression now obsolete, or the substitution for these of modern phraseology.

Instead of either of these courses, it was thought better to attempt a new translation, in the preparation of which constant regard was had to the earlier English versions. The aim has been to give a rendering of the Latin as literal as the idioms of the two languages would allow, thus preserving as much as possible the crispness and terseness of the original.

The Editor gratefully acknowledges the assistance kindly rendered to him by Mr F. J. H. Jenkinson, University Librarian, Rev. J. O. F. Murray, Fellow and Tutor of Emmanuel College, Rev. A. W. T. Perowne, and Rev. F. G. Masters.

E. H. P.

August, 1900.


Reuerendi patris fratris Ieronimi Sauonarole de ferraria ordinis predicatorū exposicio in psalmū quinquagesimū: dum esset in vinculis

Infelix ego omniū auxilio destitutus: qui celum terramq; offendi: quo ibo: quo me vertam: ad quē confugiam: quis mei miserebit? Ad celum oculos leuare non audeo quia ei grauiter peccaui: in terra refugiū non inuenio quia ei scandalū fui. Quid igit faciā? Desperabo? Absit. Misericors est deus: pius est saluator meus. Soluetur igitur deus refugiū meū: nec non despicaet opus suū: non repellet imaginem suā. Ad te igitur piissime deus tristis ac meritis vexatus: qm tu solus spes mea: tu solus refugium meū. Quid autem dicam tibi cū oculos eleuare non audeā? Verba dolore effundā: misericordiam tuā implorabo. Dicā.

To face p. 1.

FACSIMILE OF MS. IN LIBRARY, CORP. CH. COLL.

1 REVERENDI patris, fratris Ieronimi Savonarolæ de Ferraria, Ordinis Prædicatorum, expositio in Psalmum quinquagesimum, dum erat in vinculis.

INFELIX ego omnium auxilio destitutus, qui cælum terramque offendi, quo ibo? quo me vertam? ad quem confugiam? quis mei miserebitur? Ad cælum oculos levare non audeo, quia ei graviter peccavi. In terra refugium non invenio, quia ei scandalum feci. Quid igitur faciam? Desperabo? Absit. Misericors est Deus; pius est Salvator meus. Solus igitur Deus refugium meum; ipse non despiciet opus suum, non repellet imaginem suam. Ad te igitur, piissime Deus, tristis ac mœrens venio; quoniam tu solus spes mea, tu solus refugium meum. Quid

autem dicam tibi cum oculos elevare non audeam? Verba doloris effundam, misericordiam tuam implorabo. Dicam,

MISERERE *mei, Deus, secundum magnam misericordiam tuam.* Deus qui lucem habitas inaccessibilem, Deus absconditus, qui oculis corporeis videri non potes, nec intellectu creato comprehendi, nec lingua hominum seu angelorum explicari. Deus meus, te incomprehensibilem quæro, te ineffabilem invoco, quicquid es qui ubique es. Scio enim te summam esse rem; si tamen es res et non potius omnium rerum causa; si tamen es causa. Non enim invenio nomen quomodo tuam ineffabilem maiestatem nominare queam. Deus, inquam, qui es quicquid in te est, tu es enim ipsa sapientia tua, bonitas tua, potentia tua, et summa felicitas tua. Cum itaque sis misericors, quid es nisi ipsa misericordia? Quid autem sum nisi ipsa miseria? Ecce ergo 2

o misericordia Deus, ecce miseria coram te. Quid facies, o misericordia? Certe opus tuum. Nunquid poteris recedere a natura tua? Et quid opus
3 tuum? miseriam tollere, homines miseros sublevare. Ergo miserere mei, Deus. Deus, inquam, misericordia, tolle miseriam meam, tolle peccata mea, etenim sunt summa miseria mea. Subleva me miserum; ostende in me opus tuum; exerce in me virtutem tuam. Abyssus abyssum invocat; abyssus miseriæ invocat abyssum misericordiæ; abyssus peccatorum invocat abyssum gratiæ. Maior est abyssus misericordiæ quam abyssus miseriæ. Absorbeat ergo abyssus abyssum: absorbeat abyssus misericordiæ abyssum miseriæ. Miserere mei, Deus, secundum magnam misericordiam tuam: non secundum misericordiam hominum quæ parva est, sed secundum tuam quæ magna est, quæ immensa est, quæ incomprehensibilis est, quæ omnia peccata in immensum excedit. Secundum illam magnam misericordiam tuam qua sic

dilexisti mundum ut Filium tuum Unigenitum dares. Quæ maior venia esse potest, quæ maior caritas? Quis desperare potest? quis non confidere? Deus factus est homo, et pro hominibus crucifixus 4
est. Miserere ergo mei, Deus, secundum hanc misericordiam tuam qua Filium tuum pro nobis tradidisti, qua per ipsum peccata mundi abstulisti, qua per crucem eius mentes hominum illuminasti, qua ea quæ in cælis et quæ in terris per ipsum instaurasti. Lava me, Domine, in sanguine eius; illumina me in humilitate eius; instaura in resurrectione eius. Miserere mei, Deus, non secundum parvam misericordiam tuam: parva enim misericordia tua est, cum homines a corporalibus miseriis sublevas, magna autem quando peccata dimittis et homines per gratiam tuam super altitudinem terræ sustollis. Ita, Domine, miserere mei secundum hanc magnam misericordiam tuam, ut me ad te convertas, ut peccata mea deleas, ut per gratiam tuam me iustifices.

ET *secundum multitudinem miserationum tuarum dele iniquitatem meam.* Misericordia tua, Domine, est abundantia pietatis tuæ qua miseros pie respicis. Miserationes autem tuæ sunt opera et processus misericordiæ tuæ. Venit Maria Magdalena ad pedes tuos, bone Iesu: lacrimis eos lavit, capillis abstersit: indulsisti ei et in pace eam remisisti: hæc una miseratio tua, Domine. Petrus negavit et cum iuramento detestatus est te. Respexisti eum: amare flevit: indulsisti ei, et principem Apostolorum eum confirmasti: hæc iterum miseratio tua, Domine. Latro in cruce unico verbo salvatus est. Paulus in persecutionis fervore vocatus, statim Spiritu Sancto repletus est. Hæ sunt miserationes tuæ, Domine. Deficiet omne tempus, si omnes miserationes tuas memorare vellem. Quot enim iusti, tot miserationes. Nullus gloriari potest in semetipso. Veniant omnes iusti sive in cælo sive in terra, et interrogemus eos coram te an in virtute sua salvi

facti sint: certe omnes uno corde, uno ore, respondebunt, Non nobis, Domine, non nobis, sed nomini tuo da gloriam super misericordia tua et veritate tua. 6
Nec enim in gladio suo possiderunt terram; et brachium eorum non salvavit eos: sed dextera tua et brachium tuum et illuminatio vultus tui, quoniam complacuisti in eis; id est, non ex meritis eorum, non ex operibus salvati sunt, ne quis gloriari possit, sed quia placitum est coram te. Quod et expressius de se propheta dixit cum ait, Salvum me fecit quoniam voluit me. Cum itaque tu sis idem Deus apud quem non est transmutatio neque vicissitudinis obumbratio, et nos creaturæ tuæ sicut et patres nostri qui ex concupiscentia nati sunt peccatores sicut et nos, unusque sit mediator Dei et hominum Christus Iesus qui manet in æternum, cur miserationes tuas non effundis super nos, quemadmodum effudisti super patres nostros? An oblitus es nostri? an nos soli peccatores? an non pro nobis mortuus est Christus?

an nullæ amplius supersunt misericordiæ? Domine Deus noster, te rogo, te obsecro; dele iniquitatem
7 meam secundum multitudinem miserationum tuarum. Nam multæ et infinitæ sunt miserationes tuæ; una mihi sufficit; ut videlicet secundum multitudinem miserationum tuarum deleas iniquitatem meam; ut sicut innumerabiles peccatores traxisti, suscepisti, et iustos reddidisti, ita me trahere, suscipere, et iustum per gratiam tuam reddere digneris. Secundum ergo multitudinem miserationum tuarum dele iniquitatem meam. Absterge cor meum ut omni iniquitate deleta, ac omni immunditia expulsa, fiat sicut tabula munda in qua digitus Dei legem caritatis scribat, cum qua nulla habitare potest iniquitas.

AMPLIUS *lava me ab iniquitate mea et a peccato meo munda me.* Fateor, Domine, semel delesti iniquitatem meam; delesti iterum; lavasti me millies. Adhuc lava me ab iniquitate mea,

quia iterum cecidi. Numquid ad certum numerum parcis homini peccatori? Qui Petro interroganti Quotiens peccabit in me frater meus et dimittam ei, 8
septies? respondisti, Non dico tibi septies sed et septuagies septies, numerum finitum pro infinito accipiens. Numquid ergo indulgentiam separabis ab homine? nonne maior Deus homine, nonne melior homine? quinimmo Deus magnus Dominus, et universa vanitas omnis homo vivens: et solus Deus bonus, omnis autem homo mendax. Nonne dixisti, Quacumque die ingemuerit peccator pro peccatis suis, omnium iniquitatum eius non recordabor amplius? Ecce ego peccator ingemisco, quia corruptæ sunt cicatrices meæ a facie insipientiæ meæ. Miser factus sum et curvatus sum usque in finem; tota die contristatus ingredior ad te. Afflictus sum et humiliatus sum valde: rugio a gemitu cordis mei. Domine, ante te omne desiderium meum, et gemitus meus a te non est absconditus. Cor meum conturbatum est in me: dereliquit

me virtus mea et lumen oculorum meorum et
9 ipsum non est mecum. Cur ergo, Domine, non deles iniquitatem meam? Etsi iam delesti eam secundum multitudinem miserationum tuarum, amplius lava me ab iniquitate mea: adhuc enim minime perfecte mundatus sum: perfice opus tuum. Tolle culpam universam: tolle reatum: adauge lumen: accende cor meum caritate tua: expelle timorem, quia perfecta caritas foras mittit timorem. Amor mundi, amor carnis, amor gloriæ, amor proprius prorsus a me recedant. Amplius, magis ac magis, lava me ab iniquitate mea, quia contra proximum offendi. Et a peccato meo quo Deum offendi munda me, ut non solum culpam et reatum, sed etiam peccatorum fomitem deleas. Lava me, inquam, aqua gratiarum tuarum, aqua de qua qui biberit non sitiet in æternum, sed fiet in eo fons aquæ salientis in vitam æternam. Lava me aqua lacrimarum mearum, lava me aqua
10 scripturarum tuarum, ut inter eos conumerari valeam

quibus dixisti, Iam vos mundi estis propter sermonem meum.

QUONIAM *iniquitatem meam ego cognosco et peccatum meum contra me est semper.* Quamvis enim ex intuitu misericordiæ tuæ et miserationum tuarum, Domine, fiducialiter ad te confugiam, non tamen venio sicut Phariseus qui secus apud te orabat, immo seipsum laudabat et proximum suum despiciebat, sed sicut publicanus qui nec audebat ad cælum oculos levare. *Quoniam iniquitatem meam ego cognosco.* Dum enim peccata mea penso, non audeo sursum oculos levare, sed cum publicano humiliatus dico, Deus, propitius esto mihi peccatori. Nam inter spem et metum anima mea fluctuat, et modo timore peccatorum quæ in me cognosco despero, modo spe misericordiæ tuæ sublevor. Verum quia maior est misericordia tua quam miseria mea, semper in te, Domine, sperabo et misericordias tuas in æternum 11

cantabo. Scio enim quod non vis mortem peccatoris, sed ut convertatur, sed ut iniquitatem suam cognoscat, sed ut peccatum deserat et ad te veniat et vivat. Deus meus, da mihi ut in te vivam. *Quoniam iniquitatem meam ego cognosco.* Scio enim quam gravis sit, quam multa, quam perniciosa. Non ignoro eam, non abscondo, sed eam ante oculos meos sisto, ut lavem eam lacrimis, ut confitear adversum me iniustitiam meam Domino; nam et peccatum meum quo superbe contra te egi contra me est semper, ideo contra me quia contra te peccavi. Vere contra me quia contra animam meam, quia ante iudicem semper me accusat, quia semper et ubique me clamat, et adeo contra me, ut sit semper contra me opponens se mihi ne ad te mea transeat oratio, ut a me tollat misericordiam tuam, ut eam impediat ne ad me transire
12 possit. Ideo contremisco, ideo ingemisco, ideo misericordiam tuam imploro. Sicut ergo, Domine, tu mihi donasti cognoscere iniquitatem meam et flere peccatum

meum, ita perfice contritionem meam, imple confessionem meam, produc ad finem satisfactionem meam. Omne enim datum optimum et omne donum perfectum desursum est descendens a Patre luminum.

TIBI *soli peccavi et malum coram te feci, ut iustificeris in sermonibus tuis et vincas cum iudicaris.* Nimirum tibi soli peccavi, quia mihi præcepisti ut diligerem te propter te, et creaturarum amorem ad te referrem: ego autem dilexi creaturam magis quam te, diligens eam propter se. Quid est autem peccare nisi amore inhærere creaturæ propter se? Quid autem hoc nisi facere contra te? Certe qui amat creaturam propter se, facit creaturam deum suum. Ego itaque tibi soli peccavi, quia creaturam deum meum constitui, abieci ego te, et tibi soli iniuriam feci. Non enim contra aliquam creaturam 13
peccavi, etsi finem meum in re creata constitui, quia non præceptum mihi fuit ut aliquam creaturam dili-

gerem propter se. Si enim mihi mandasses ut angelum solum propter se amarem, et ego pecuniam propter se dilexissem, utique angelo peccassem. At cum tu solus diligendus sis propter te, et creatura amanda sit in te et ad te, equidem tibi soli peccavi quando propter se creaturam amavi. Sed quod deterius est, et malum coram te feci. Non enim erubui peccare coram te. O Deus, quot peccata commisi coram te, quæ nullo pacto coram hominibus perpetrassem, immo quæ nullo modo homines scire voluissem. Timui magis homines quam te: quia cæcus eram et cæcitatem amabam, ideo nec videbam nec considerabam te. Oculos solum carnis habebam; ideo solum homines qui caro sunt cernebam eosque timebam. Verum tu omnia peccata mea intuebaris et
14 enumerabas ea; ideo nec ea celare tibi nec tergiversari nec fugere a facie tua potero. Quo ibo a Spiritu tuo, et quo a facie tua fugiam? Quid igitur faciam? quo me vertam? quem inveniam defensorem? quem, ob-

secro, nisi te, Deus meus? Quis adeo bonus, quis ita pius, quis tam misericors, qui pietate omnes creaturas incomprehensibiliter superas? Tibi enim proprium est misereri et parcere, qui omnipotentiam tuam maxime parcendo et miserando manifestas. Fateor, Domine, tibi soli peccavi et malum coram te feci: miserere mei et omnipotentiam tuam manifesta in me. *Ut iustificeris in sermonibus tuis.* Nam tu dixisti, Non veni vocare iustos sed peccatores ad pænitentiam. Iustificare, Domine, in sermonibus tuis. Voca me, suscipe me, da mihi agere fructum dignum pænitentiæ, propter hoc enim crucifixus es, propterea mortuus et sepultus. Dixisti etiam, Cum exaltatus fuero a terra, omnia traham ad meipsum. Iustificare in sermonibus tuis, 15
trahe me post te, curremus in odorem unguentorum tuorum. Dixisti item, Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Ecce venio ad te onustus peccatis, laborans die ac nocte in gemitu cordis mei: refice me, Domine, ut iustificeris in

sermonibus tuis et vincas cum iudicaris: nam multi dicunt, Non est salus illi in Deo eius, Deus dereliquit eum. Vince, Domine, istos, cum iudicaris ab eis, ne me derelinquas usquequaque, da mihi misericordiam et salutem, et victi sunt. Aiunt enim quod mei non misereberis, quod me proiicies a facie tua, quod me amplius non suscipies. Ita iudicaris ab hominibus, ita de te loquuntur homines; hæc sunt eorum iudicia. Sed tu pius, tu misericors, miserere mei et vince eorum iudicia; ostende in me misericordiam tuam; laudetur in me pietas tua; fac me unum de vasis misericordiæ tuæ, ut iustificeris in sermonibus tuis
16 et vincas cum iudicaris. Te enim homines iudicant rigidum et severum; vince tua pietate et dulcedine iudicia eorum, ut discant homines peccatoribus misereri, et accendantur delinquentes ad pænitentiam, videntes in me pietatem et dulcedinem tuam.

ECCE enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea. Ne respicias, Domine, gravitatem peccatorum meorum, ne consideres multitudinem, sed agnosce figmentum tuum, recordare quoniam pulvis sum et omnis caro fœnum. Ecce enim in iniquitatibus conceptus sum et in peccatis concepit me mater mea. Mater, inquam, carnalis ex concupiscentia me concepit et in ea peccatum originale contraxi. Quid autem est peccatum originale nisi privatio iustitiæ originalis et rectitudinis totius hominis? Ideo homo conceptus et natus in huiusmodi peccato totus obliquus est, totus curvus; caro concupiscit adversus spiritum, ratio debilis est, voluntas infirma, homo fragilis et similis vanitati, sensus deci- 17
piunt eum, imaginatio fallit, ignorantia ducit eum per invium, infinita habet obstacula quæ ipsum a bono retrahunt et ad malum impellunt. Peccatum igitur originale radix est omnium peccatorum, fomes omnium iniquitatum. Quamvis enim in quolibet homine ex

natura sua sit unum, virtute tamen est omnia peccata. Vides itaque, Domine, quid sum et unde sum; in peccato enim originali, quod omnes iniquitates et omnia peccata continet, conceptus sum, et in eo concepit me mater mea. In peccatis ergo totus natus et laqueis undique circumdatus, quomodo effugere potero? Non enim quod volo bonum hoc ago, sed quod nolo malum hoc facio, quia invenio aliam legem in membris meis repugnantem legi mentis meæ et captivantem me in lege peccati et mortis. Eo itaque magis pietas tua me sublevet, quo me fragiliorem et tot laqueis circumdatum intuetur. Quis enim non misereatur in-
18 firmo, quis non compatiatur languido? Veni, veni, dulcis Samaritane, et vulneratum semivivum subleva, mea vulnera cura, vinum et oleum infunde, pone me super iumentum tuum, duc in stabulum, commenda me stabulario, profer duos denarios et dic ei, Quicquid supererogaveris ego cum rediero reddam tibi.

ECCE enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifestasti mihi. Veni, dulcissime Samaritane. Ecce enim veritatem dilexisti; veritatem, inquam, promissionum quas humano generi fecisti. Eas nimirum dilexisti, quia eas fecisti et servasti. Nam tuum diligere ipsum est benefacere. In te ipso enim immutabilis es, nec, sicut nos, modo amas modo non amas, ut actus tuæ dilectionis transeat et redeat; sed tu es amor qui nunquam mutatur. Deus enim caritas est. Tuam itaque diligere creaturam est ei benefacere, et quibus melius facis hos magis diligis. Quid est ergo tuam diligere veritatem, nisi facere et 19
servare veritatem? Abrahæ promisisti filium cum iam esset senex, et Saræ sterili et vetulæ promissionem servasti, quia veritatem dilexisti. Filiis Israel terram fluentem lac et mel spopondisti, et tandem tradidisti, quia veritatem dilexisti. David pollicitus es dicens, De fructu ventris tui ponam super sedem tuam; factum est, quia veritatem dilexisti. Innumerabiles

fuere promissiones tuæ in quibus semper fidelis fuisti. Quare semper fidelis fuisti? Quia veritatem dilexisti. Peccatoribus ad te confugientibus veniam et gratiam promisisti, et neminem unquam fraudasti, quia veritatem dilexisti. Filius ille prodigus qui abiit in regionem longinquam et dissipavit universam substantiam suam vivendo luxuriose, ad se reversus, venit ad te dicens, Pater, peccavi in cælum et coram te, iam non sum dignus vocari filius tuus; fac me sicut unum de mercenariis tuis. Cum adhuc longe esset, oculis tuæ pietatis intuitus es eum, occurristi ei, cecidisti super collum eius et osculatus es eum; protulisti stolam primam, annulum in manum eius et calceamenta in pedes eius posuisti, vitulum saginatum occidisti, totam domum lætificasti, dicens, Lætemur et epulemur, quia hic filius meus mortuus fuerat et revixit, perierat et inventus est. Cur hæc, Domine Deus meus? nempe quia veritatem dilexisti. Dilige ergo, Pater misericordiarum, hanc veritatem in me qui ad

te revertor de regione longinqua. Occurre mihi et osculum oris tui da, redde prima ornamenta, trahe me in domum tuam, occide vitulum saginatum, ut in me lætentur omnes qui sperant in te, et pariter epulemur in conviviis spiritualibus. Num, Domine, mihi soli non custodies hanc veritatem? Si iniquitates observaveris, Domine, Domine, quis sustinebit? Equidem non observabis iniquitates, quia veritatem dilexisti, dilexisti quidem immenso amore. Quæ namque est veritas quam dilexisti? nonne Filius tuus qui dixit, Ego sum via, veritas, et vita? Ipse enim est veritas a qua omnis veritas in cælo et in terra nominatur. Hanc igitur dilexisti et in ea sola tibi complacuisti. Et quid est quod in ea sola tibi complacuisti? Quia eam solam sine macula invenisti et pro peccatoribus eam mori voluisti. Custodi ergo, Deus, hanc veritatem. Ecce ego peccator magnus in quo tu custodies eam, cui tu indulges peccata multa, quem sanguine Christi tu abluas, quem per passionem eius redimas. 21

Cur, Domine, hanc de Filio tuo notitiam, cur hanc de eo fidem tradidisti mihi? Num ut maiori afficiar dolore videns redemptionem meam et minime attingens eam? Absit. Sed ut intelligens mihi paratam veniam, apprehendam illam per Christi gratiam.
22 Redime ergo me, Domine, nam incerta et occulta sapientiæ tuæ manifestasti mihi, ut hæc ipsa cognitio me adiuvet et ad salutem perducat. Hæc profecto non cognoverunt philosophi; hæc fuerunt eis incerta; hæc erant eis penitus occulta; hæc ante incarnationem Filii tui, exceptis paucis quos tu dilexisti, nullus hominum cognovit. Scrutatores cordis curiosissimi —sapientes dico huius seculi—trans cælum oculos levaverunt et hanc tuam sapientiam invenire non potuerunt, quia abscondisti hæc a sapientibus et prudentibus et revelasti ea parvulis, id est humilibus piscatoribus et sanctis prophetis tuis, qui ea nobis tradiderunt. Si ergo incerta et occulta sapientiæ tuæ scripturarumque tuarum manifestasti mihi, cur frustra

ea cognosco? Frustra autem ea cognosco, si me ad salutem non perducunt. Nam et philosophi cum cognovissent Deum, non sicut Deum glorificaverunt aut gratias egerunt; sed evanuerunt in cogitationibus 23
suis; dicentes enim se esse sapientes stulti facti sunt. Num de numero istorum me esse patieris? Absit. Tu es enim ipsa misericordia, quæ pænitentes numquam deserit. Parce ergo, Domine, parce famulo tuo, et iube ipsum esse in numero servulorum tuorum, ut incerta et occulta sapientiæ tuæ quæ manifestasti ei ducant eum ad fontem sapientiæ qui est in excelsis, ut lauderis in opere misericordiæ tuæ quam feceris cum servo tuo, Domine, qui numquam deseris sperantes in te.

SPERGES me, Domine, hyssopo et mundabor; lavabis me et super nivem dealbabor. Quia ergo, Domine, veritatem dilexisti et incerta et occulta sapientiæ tuæ manifestasti mihi, spem magnam

concepi, et confido quod non repelles me a facie tua, sed asperges me hyssopo et mundabor. Hyssopus est herba humilis, calida et odorifera; quæ quid aliud significat quam Filium tuum Dominum nostrum Iesum
24 Christum, qui humiliavit semetipsum usque ad mortem, mortem autem crucis; qui calore suæ immensæ caritatis dilexit nos et lavit nos a peccatis nostris in sanguine suo; qui odore bonitatis et mansuetudinis suæ atque iustitiæ totum mundum suavitate replevit? Hoc ergo hyssopo asperges me, cum virtutem sanguinis eius effundes super me, cum per fidem Christus habitabit in me, cum per dilectionem ei coniunctus fuero, quando humilitatem eius et passionem imitabor. Tunc mundabor ab omnibus immunditiis meis; tunc lavabis me lacrimis meis a Christi amore fluentibus. Tunc laborabo in gemitu meo; lavabo per singulas noctes lectum meum lacrimis meis, stratum meum rigabo. Tunc ergo lavabis me et super nivem dealbabor. Nix enim candida est et frigida. Itaque,

Domine, si me hyssopo asperseris, super nivem dealbabor; quia tua maxime luce perfundar quæ omnem corporalem superat candorem, et per eam amore cælestium bonorum accensus, omnes carnis affectus relinquam, frigidus ad terrena et ad cælestia inflammatus.

AUDITUI meo dabis gaudium et lætitiam: et exultabunt ossa humiliata. Tunc enim, Domine, orabo ad te: et mane, id est in initio lucis tuæ, exaudies vocem meam. Audiamque quid loquatur in me Dominus Deus; quoniam loquetur pacem in plebem suam. Dabisque mihi pacem, Domine; pacem dabis mihi, quia in te speravi. Auditui meo dabis gaudium et lætitiam, cum audiam quod audivit Maria. Et quid audivit Maria? de illa loquor quæ flevit secus pedes tuos. Quid igitur hæc audivit? Fides tua te salvam fecit; vade in pace. Audiam quoque quod audivit latro. Hodie mecum eris

in Paradiso. Gaudium itaque mihi erit de remissione peccatorum, lætitia de promissione bonorum. Nunquid non gaudebo et non lætabor quando reddes duplicia pro omnibus peccatis meis? Tunc gustare incipiam quoniam dulcis es, Domine: tunc discam in
26 cælestibus habitare: tunc dicam cum propheta, Quam magna multitudo dulcedinis tuæ, Domine, quam abscondisti timentibus te. Tunc gaudebo et lætabor, et exultabunt ossa humiliata. Quid sunt ossa quæ carnem sustinent, nisi animæ rationalis vires, quæ carnis nostræ fragilitatem portant, ne in omnia vitia fluat, ne totus homo efficiatur caro penitusque tabescat? Ossa ergo hæc humiliata sunt quia nimis debilitata est ratio et voluntas ad malum valde prona. Iamiam non caro obedit rationi, sed ratio carni. Vitiis resistere non possum quia ossa humiliata sunt mea. Et quare humiliata? Quia reliquerunt te fontem aquæ vivæ et foderunt sibi cisternas dissipatas quæ continere non valent aquas; quia gratia tua non sunt

repletæ, sine qua nemo potest bene vivere. Sine te enim nihil possumus facere. Confidebant in virtute sua quæ non erat virtus; ideo defecerunt in stultitia sua. Veniat ergo virtus tua, Domine, et exultabunt 27
ossa humiliata. Veniat gratia tua, veniat fides quæ per dilectionem operatur; veniant virtutes et dona, et exultabunt ossa humiliata. Exultabit quippe ratio, lætabitur memoria, gaudebit voluntas; nimirum quia extra se salient dum ad bona opera prodibunt; virtute magna exercebuntur in eis nec deficient, sed, te iuvante, ad finem usque perducentur.

VERTE faciem tuam a peccatis meis et omnes iniquitates meas dele. Cur, Domine, respicis peccata mea? cur numeras ea? cur adeo diligenter consideras? Nunquid nescis quia homo tanquam flos agri? Cur non respicis potius in faciem Christi tui? heu me miserum! cur video te mihi iratum? Peccavi, fateor, sed tu benignus miserere

mei. Averte faciem tuam a peccatis meis. Facies tua cognitio tua est. Averte itaque cognitionem tuam a peccatis meis. Non loquor de cognitione simplicis apprehensionis, qua omnia semper vides, sed de
28 cognitione approbationis et reprobationis, qua opera iustorum approbas et peccata impiorum reprobando condemnas. Noli mea peccata ita cognoscere, ut mihi imputes; sed averte faciem tuam a peccatis meis ut per misericordiam tuam deleantur. Respice, Domine, animam quam creasti; respice imaginem tuam quam formasti. Tu enim creasti eam ad imaginem tuam, et ego miser superinduxi imaginem diaboli. Averte, Domine, faciem tuam ab imagine diaboli, ut non irascaris mihi; et respice imaginem tuam ut miserearis mei, o misericors Domine. Zacchæum ascendentem in arborem sycomorum respexisti, et in domum eius descendisti. Quod plane nunquam fecisses, si imaginem diaboli in eo respexisses. Sed quia imaginem tuam in eo vidisti, compassus es ei,

et salutem ei tribuisti. Ipse male ablata restituere quadruplicata et dimidium bonorum suorum pauperibus erogare promisit, et consecutus est misericordiam et salutem. Ego me totum trado tibi; nihil mihi 29
reservo; tibi semper servire sincero corde promitto. Vota mea reddam omnibus diebus vitæ meæ. Cur ergo, Domine, in me quoque non respicis imaginem tuam? Ut quid adhuc peccata consideras? Averte, obsecro, faciem tuam a peccatis meis et omnes iniquitates meas dele. Omnes ergo dele ut nulla remaneat. Scriptum est enim, Qui totam legem servaverit, in uno autem offenderit, factus est omnium reus, id est, reus Gehennæ, quæ est pœna omnium peccatorum quæ ducunt ad mortem. Dele ergo omnes iniquitates; ne ulla te offendat quæ omnium reum facit.

OR mundum crea in me, Deus, et spiritum rectum innova in visceribus meis. Cor meum dereliquit me, nunquam de me cogitat; suæ

salutis penitus oblitum, per devia vagatur, peregre profectum est, sequitur vanitates, et oculi eius in finibus terræ. Vocavi ipsum et non respondit mihi;
30 abiit, periit; in peccatis venundatum est. Quid ergo, Domine, quid dicam? Cor mundum crea in me, Deus, cor humile, cor mansuetum, cor pacificum, cor benignum, cor pium, quod nulli inferat malum, quod malum pro malo non reddat, sed pro malo bonum; quod te super omnia diligat, de te semper cogitet, de te loquatur, tibi gratias agat, in hymnis et canticis spiritualibus delectetur, in cælis conversetur. Cor tale crea in me, Deus: ex nihilo produc illud, ut quale non potest esse per naturam, fiat tale per gratiam. Hæc enim abs te solo per creationem in animam venit; hæc est forma cordis mundi; hæc omnes virtutes secum trahit, omnia vitia pariter expellit. Cor itaque mundum per gratiam tuam crea in me, Deus, et spiritum rectum innova in visceribus meis. Spiritus enim tuus deducet me in viam rectam; quia me a terrenis affec-

tibus purgabit et ad cælestia sublevabit. Amans enim et amatum sunt unum. Qui ergo amat corpora corpus est, qui vero spiritum diligit spiritus est. Da mihi 31
spiritum te amantem, teque, summum Spiritum adorantem. Nam spiritus est Deus, et eos qui adorant eum in spiritu et veritate oportet adorare. Da spiritum rectum, non quæ sua sed quæ tua sunt quærentem. Innova spiritum rectum in visceribus meis: innova, quia primum quem mihi dederas peccata mea extinxerunt. Da spiritum novum qui innovet quod inveteratum est. Nam anima mea spiritus est, et abs te ita creata ut in se recta sit. Ex natura enim sua te super se amat, et propter te omnia desiderat. Nam amor naturalis rectus est eo quod a te est; sed ex prava voluntate sua in peccatis inveteratus est, et amorem naturalem contabescere facit. Innova ergo hunc spiritum et hunc amorem per gratiam tuam, ut recte incedat secundum naturam suam. Innova in visceribus meis, ut intus radices ita firmet, ut nun-

quam amplius possint evelli. Innova, inquam, in vis-
32 ceribus meis, ut semper amore cælesti me urat, semper me faciat ad te suspirare, te iugiter amplecti, te nunquam deserere.

Ne proiicias me a facie tua, et Spiritum Sanctum tuum ne auferas a me. Ecce, Domine, sto ante faciem tuam ut inveniam misericordiam tuam. Sto ante bonitatem et benignitatem tuam. Expecto gratam responsionem tuam: ne proiicias me a facie tua confusum. Quis unquam, Domine, venit ad te et confusus abscessit? Quis rogavit faciem tuam et vacuus abiit? Certe abundantia pietatis tuæ et merita supplicum excedis et vota, pluraque præstas quam homines desiderare aut intelligere possint. A seculo non est auditum quod venientem ad te proieceris a facie tua confusum. Numquid, Domine, primus ero a facie tua proiectus? An a me vis initium habere confundendi venientes ad te? Num amplius non vis

misereri et parcere? Absit. Cananea te sequebatur; clamabat, vocibus aerem implebat, discipulos tuos ad compassionem provocabat: et tu tacebas. Ipsa 33
perseverabat pulsans: te adorabat dicens, Domine, adiuva me. At tu nec sic respondebas. Discipuli rogaverunt pro ea dicentes, Dimitte eam quia clamat post nos. Quid, obsecro, quid, Domine, eis respondisti? Equidem quod inaniter flebat, quod frustra laborabat. Dixisti enim, Non sum missus nisi ad oves quæ perierant domus Israel. Quid hoc audito debuit Cananea facere? Utique de gratia quam desiderabat desperare. Nec tamen desperavit; sed confidens de tua misericordia, iterum atque iterum rogabat dicens, Domine adiuva me. Cui importune insistenti, Domine, respondisti, Non est bonum tollere panem filiorum et mittere canibus: ac si patenter dixisses, Recede a me. Vos Cananei canes estis: immundi estis: idololatræ estis: dona gratiarum cælestium ad vos non pertinent: non debeo ea tollere

Iudæis Deum verum colentibus et dare vobis canibus,
34 dæmones adorantibus. Quid nunc facies, o Cananea? Erubesce iam et recede, quia iratus est Dominus non solum tibi sed et universæ genti tuæ. Quis, Domine Deus, ad hæc tua verba confusus non recessisset? quis non submurmurasset? quis non te crudelem iudicasset? Et tamen hæc ipsa mulier in oratione perstitit; spem non amisit; verba dura non ægre tulit; non irata est, sed magis humiliata; et in petitione persistens confidenter dixit, Domine, verum est quod dicis; sed panem non peto; gratias filiorum non postulo; quia catula ego sum. Micas peto quæ cadunt de mensa filiorum tuorum: ipsi miraculis et gratiis abundent: mihi autem hæc minima gratia non negetur, ut filia mea a dæmonio liberetur; nam et catelli edunt de micis quæ cadunt de mensa dominorum suorum. Ecce, quanta fides! quanta fiducia! quanta humilitas! Ideo tu non iratus de eius importunitate, sed gavisus de illius virtute dixisti, O

mulier, magna est fides tua ; fiat tibi sicut vis. Cur 35
hæc scripta sunt, Domine Deus meus ? Ut discamus
in te sperare ; ut in oratione pie et humiliter perse-
veremus. Vis dare ; sed regnum cælorum vim patitur
et violenti rapiunt illud. Quæcunque enim scripta sunt
ad nostram doctrinam scripta sunt, ut per patientiam
et consolationem Scripturarum spem habeamus. Ne
ergo proiicias me a facie tua, Domine, qui die noc-
tuque ante faciem tuam flens et eiulans sto, non ut
me liberes a dæmonii oppressione corporali, sed ut
animam meam eripias ab eius potestate spirituali.
Ne me confundas, bone Iesu, quia in te solo spero.
Non est mihi salus nisi in te, Domine Deus meus.
Omnes enim dereliquerunt me : nam et fratres et
filii mei abiecerunt me ; viscera mea abominantur me :
neminem amplius habeo adiutorem præter te. Ne
ergo proiicias me a facie tua : et Spiritum Sanctum
tuum ne auferas a me. Nemo potest dicere Dominum 36
Iesum nisi in Spiritu Sancto. Itaque si ego invoco

te, hoc facio in Spiritu Sancto. Si de peccatis commissis doleo, si veniam peto, hoc certe facio in Spiritu Sancto. Ideo te obsecro, Spiritum Sanctum tuum ne auferas a me; ut mecum sit et mecum laboret. Nam quid oremus sicut oportet nescimus: sed Spiritus adiuvat infirmitatem nostram et postulat pro nobis, id est, postulare nos facit, gemitibus inenarrabilibus. Hunc ergo Spiritum Sanctum tuum ne auferas a me; ut me orare doceat et in labore me adiuvet, faciatque in orationibus et lacrimis persistere, ut tandem inveniam gratiam coram te, et serviam tibi omnibus diebus vitæ meæ.

REDDE *mihi lætitiam salutaris tui, et spiritu principali confirma me.* Rem magnam peto, Domine, quoniam tu es Deus magnus Dominus, et rex magnus super omnes Deos. Tibi iniuriam facit qui a te parva petit. Parva sunt omnia quæ
37 transeunt; parva sunt omnia corporalia, magna et pre-

ciosa spiritualia. Tolle spiritum: tolle animam a corpore: quid remanet nisi stercus, quid nisi pulvis et umbra? Ergo tantum distat inter spiritum et corpus, quantum inter corpus et umbram eius. Qui igitur petit a te corporea, parva petit, qui vero spiritualia, magna profecto postulat, maxima autem qui tui salutaris lætitiam petit. Quid est enim salutare tuum, nisi Iesus Filius tuus? Hic est verus Deus et vita æterna. Cur ergo a te Patre immenso et liberalissimo hoc salutare non petam, quem pro me super lignum tradidisti? Tu enim mihi obtulisti: quare petere Ipsum erubescam? Maximum et infinitum munus est: non sum ego tanto munere dignus: te tamen decet tam magna dare. Propter hanc itaque ineffabilem pietatem audeo ad te fiducialiter accedere, et salutaris tui lætitiam petere. Nam si a patre carnis suæ petierit quispiam filius piscem, nunquid porriget ei serpentem? et si petierit ovum, nunquid dabit ei 38
scorpionem? et si petierit panem, numquid dabit ei

lapidem ? Si ergo patres carnales, cum mali sint et peccatores, norunt bona eis a te data dare filiis suis, quanto magis tu, Pater cælestis, qui per essentiam bonus es, dabis Spiritum bonum petentibus te. Ecce filius tuus de regione longinqua reversus dolens et pænitens petit a te piscem fidei. Sicut enim piscis latitat sub aquis, ita fides est de eis quæ non videntur. Petit, dico, fidem veram, ut lætetur in salutari tuo. Nunquid porriges ei serpentem ? Nunquid dabis ei infidelitatis venena de tortuoso et antiquo serpente diabolo proficiscentia ? Peto a te Domine ovum spei ; ut sicut ex ovo speratur pullus, ita ex spe ad visionem salutaris tui mihi venire concedas ; ut de ipsa spe egrediatur visio, quasi pullus de ovo. Peto ovum spei, ut interim spe ipsa sublevetur anima mea in hac
39 lacrimarum valle, et lætetur in salutari tuo. Nunquid dabis mihi desperationis scorpionem, ut sicut scorpio in extremitate caudæ habet venenum, ita et ego in extremo vitæ meæ reservem peccatum, blandi-

arque mihi in illecebris mundi, sicut scorpio in facie blandiri videtur? Peto etiam a te panem caritatis Christi, qua se sicut panis omnibus communicat, ut semper gaudeam in salutari tuo. Numquid lapidem dabis mihi, hoc est cordis duritiam? Absit. Cur itaque diffidam petere et impetrare magna a te, Domine, qui me excitas et invitas ad petendum et pulsandum usque ad importunitatem? Quid vero tibi gratum magis et mihi salubrius petere possum, quam ut reddas mihi lætitiam salutaris tui? Iam gustavi quam dulcis sit Dominus, quam leve et suave sit onus eius. Memor sum quanta pace, quanta animi tranquillitate fruebar, quando in Domino gaudebam et exultabam in Deo Iesu meo. Ideo nunc magis doleo quia scio quid perdidi, scio quam maxima bona amisi: 40 ideo importune clamo, Redde mihi lætitiam salutaris tui, redde quod per peccata mea abstulisti, redde quod mea culpa perdidi. Redde, obsecro, per merita eius qui semper stat ad dexteram tuam et interpellat

pro nobis ; ut per ipsum sentiam te mihi placatum, ut sit signaculum super cor meum, ut dicam cum Apostolo, Christo confixus sum cruci : vivo autem iam non ego : vivit vero in me Christus. Verum quia magna est fragilitas mea, Spiritu principali confirma me, ut nullis perturbationibus a Christo separari valeam, nullis terroribus a te recedere, nullis cruciatibus infirmari. Non enim virtus mea tanta est, ut pugnare possit cum antiquo serpente et ei prævalere. Petrus me docuit quanta sit infirmitas mea. Ipse vidit te, Domine Iesu, et familiarissime comitatus est ; gloriam tuam in monte gustavit quando transfiguratus
41 es, vocem Patris audivit, mira opera tua oculis suis conspexit ; ipse quoque virtute tua miracula plura fecit ; super aquas pedibus ambulavit ; verba tua tam potentia, tam suavia quotidie audivit ; ferventissimæ fidei videbatur, dicebatque se paratum tecum et in carcerem et in mortem ire ; et cum negationem ipsius denunciares ei, non tibi credebat, in virtute sua con-

fidebat, magis sibi homini quam tibi Deo fidem adhibebat. At cum ancilla dixit ei, Tu de illis es, illico territus negavit. Venit alia ancilla et dixit, Vere tu ex illis es. Iterum negavit. Non potuit coram muliercula stare; quomodo stetisset coram regibus et tyrannis? Et cum iterum ab astantibus interrogaretur et accusaretur, cepit iurare et detestari quia non novisset te. Quid, putas, dicebat? Arbitror quod per Deum et per legem Moysi iurabat quod te non noverat, et detestabatur dicens, Putatis vos me discipulum esse huius Samaritani, dæmoniaci, seductoris, qui nostram legem destruit? Ego autem dis- 42
cipulus sum Moysi: hunc autem nescio unde sit. Deo gratias quia cessavit interrogatio. Si enim non cessasset interrogatio, nec quidem cessasset negatio. Mille interrogationes mille fecissent negationes, immo mille periuria et detestationes. Sed hæ interrogationes fuerunt verba. Quid, rogo, si Iudæi venissent ad verbera? Nihil certe reliquisset Petrus quo se

per negationes et periuria, per detestationes et blasphemias de manibus eorum explicuisset. Tu autem, pie Domine, respexisti eum ; et statim peccatum suum cognovit. Nec tamen ausus est in medium prosilire et confiteri te Filium Dei esse, quia nondum confirmatus est virtute ex alto. Nam procul dubio iterum negasset si flagella sibi præparata vidisset : ideo maturiore consilio egressus est foras, et flevit amare. Tu vero post resurrectionem tuam apparuisti ei ; consolatus es eum : nihilominus latebat propter metum
43 Iudæorum. Vidit te in cælum tam gloriose ascendentem, et angelorum visione consolationeque comfortatus est ; nec tamen adhuc in publicum audebat prodire. Experientia quippe didicerat fragilitatem suam : probaverat infirmitatem : ideo expectabat promissum Spiritum Sanctum. Venit et replevit gratia pectus eius : tunc prodiit, tunc loqui cepit : tunc virtute magna testimonium resurrectionis tuæ reddidit : tunc principes sacerdotum et reges non timuit : sed gloria-

batur in tribulationibus, crucemque pro summis deliciis amplexabatur. Itaque, Domine, Spiritu principali confirma me, ut iugiter permaneam in lætitia salutaris tui : alioquin contra tot bella persistere non possum : caro concupiscit adversus spiritum : mundus undique me premit : diabolus non dormit. Da mihi virtutem Spiritus tui, ut cadant a latere meo mille et decem mille a dextris meis, ut sim fidelis et fortis testis fidei tuæ. Si enim Petrus, quem tot muneribus et gratiis dona- 44
veras, ita miserabiliter cecidit, quid ego, Domine, quid facerem ? qui nec in carne te vidi, nec gloriam tuam in monte gustavi, nec miracula tua conspexi ; quinimmo opera tua mirifica vix a longe intellexi, tuamque vocem nunquam audivi ; sed semper in peccatis fui. Spiritu itaque principali confirma me, ut in tuo obsequio perseverare valeam, et dare pro te animam meam.

DOCEBO *iniquos vias tuas, et impii ad te convertentur.* Non hoc, Domine, temeritati ascribas, si docere cupio iniquos vias tuas. Non enim iniquus, infamis, et in vinclis, iniquos docere cupio; sed si reddideris mihi lætitiam salutaris tui, si me Spiritu principali confirmaveris, si me liberum miseris, tunc docebo iniquos vias tuas. Non enim est hoc tibi difficile, quia de lapidibus potes suscitare filios Abrahæ. Nec peccata possunt obstare tibi si volueris hoc facere: quinimmo ubi abundavit peccatum, superabundavit et gratia. Paulus spirans minarum et cædis in discipulos Domini potestatem accepit, ut si quos inveniret viros ac mulieres te sequentes tuamque fidem confitentes, vinctos perduceret in Hierusalem. Ibat ergo furiis invectus, sicut lupus rapax, ut oves tuas disperderet, raperet et occideret. Dum ergo esset in via in fervore persequutionis, in actu peccati, dum te persequeretur, dum tuos occidere vellet, dum nulla ei inesset ad gratiam præparatio

nullaque peccati cognitio, quando totis viribus tibi adversabatur, et blasphemabat, teque detestabatur, ecce vox pietatis tuæ super eum dicens, Saule, Saule, quid me persequeris? Qua voce illico prostratus et erectus est: prostratus corpore, erectus mente. Excitasti dormientem, oculis somno gravatis infudisti lucem tuam, ostendisti faciem tuam, effudisti ineffabilem misericordiam tuam. Surrexit mortuus: oculos aperuit. Vidit te et ait, Domine, quid me vis facere? Misisti lupum 46
ad agnum; misisti eum ad Ananiam; baptizatus est et repente Spiritu Sancto repletus; factus est vas electionis ad portandum nomen tuum coram regibus et gentibus et filiis Israel. Continuo ergo ingressus synagogas intrepidus prædicavit te, affirmans quoniam tu es Christus. Disputabat, invalescebat, et confundebat Iudæos. Ecce, Domine, quia statim de persecutore fecisti eum prædicatorem, et talem ac tam magnum ut plus ceteris Apostolis laboraverit. O mira virtus tua! si volueris de iniquo facere iustum, de persecutore

prædicatorem, quis prohibebit? quis resistet tibi? quis dicere poterit, Cur ita facis? Omnia quæcunque voluisti fecisti in cælo et in terra, in mari et in omnibus abyssis. Non ergo arrogantiæ imputetur, si non mea sed tua virtute docere cupio iniquos vias tuas. Scio enim me nihil tibi offerre posse quod oculis tuæ pietatis magis placeat: hoc sacrificium
47 est omnium maximum, nihil etiam possum offerre mihi utilius. Si ergo me alium in virum mutaveris, docebo iniquos vias tuas—non vias Platonis, non Aristotelis, non implicationes syllogismorum, non philosophiæ dogmata, non rhetorum inflata verba, non negotia secularia, non vias vanitatis, non vias ducentes ad mortem; sed vias tuas et præcepta tua, quæ ducunt ad vitam—non unam viam tantum sed multas vias, quia multa sunt præcepta tua. Omnes tamen istæ viæ terminantur ad unam, omnes enim in una copulantur caritate, quæ adeo coniungit animos fidelium, ut fiat eis cor unum et anima una in

Domino. Vel certe diversæ viæ diversæ vitæ sunt: per aliam namque incedunt clerici, per aliam monachi, per aliam mendicantes. Aliamque tenent matrimonio coniuncti, aliam in viduitate degentes et continentes, aliam virgines. Aliam sequuntur principes, aliam doctores, aliam mercatores. Denique diversi status 48
hominum per diversas vias ad patriam cælestem proficiscuntur. Docebo itaque iniquos vias tuas, unumquemque iuxta conditionem et captum suum. Et impii ad te convertentur, quia prædicabo eis non meipsum sed Christum crucifixum. Ideo non ad laudes meas sed ad te convertentur. Relinquent enim vias suas, ut venientes ad tuas, per eas incedant et ad te perveniant.

LIBERA *me de sanguinibus Deus, Deus salutis meæ, et exultabit lingua mea iustitiam tuam.* In multis sanguinibus suffocor, et de profundis eorum clamo ad te, Domine; Domine, exaudi

vocem meam. Ne differas, Domine, quia morti proximus sum ; sanguines mei peccata mea sunt. Sicut enim in sanguine est vita carnis, ita in peccato est vita peccatoris. Effunde sanguinem, moritur animal : effunde per confessionem peccatum, moritur peccator et iustus efficitur. Ego igitur non solum in sanguine
49 involutus, sed etiam in sanguinibus immersus: gurgites sanguinum me trahunt ad inferos. Succurre mihi, Domine, ne peream : libera me de sanguinibus, Deus, qui omnia gubernas et moves ; qui solus potes me liberare ; in cuius manu est omnis spiritus vitæ. Libera me de sanguinibus, Deus, auctor salutis meæ, Deus, in quo solo est salus mea. Libera me, Domine, sicut liberasti Noe de aquis diluvii. Libera me sicut liberasti Lot de incendio Sodomorum. Libera me sicut liberasti filios Israel de profundo Maris Rubri. Libera me sicut liberasti Ionam de ventre ceti. Libera me sicut liberasti tres pueros de camino ignis ardentis. Libera me sicut liberasti Petrum de

periculo maris. Libera me sicut liberasti Paulum de profundo pelagi. Libera me sicut liberasti infinitos peccatores de manu mortis et de portis inferni. Et exultabit lingua mea iustitiam tuam; id est, propter iustitiam tuam quam in me sentiam per gratiam 50
tuam. Iustitia enim tua, ut dicit Apostolus, est per fidem Iesu Christi in omnes et super omnes qui credunt in eum. Exultabit itaque lingua mea laudando hanc iustitiam tuam, extollendo gratiam tuam, magnificando pietatem tuam, confitendo peccata mea, ut in me laudetur misericordia tua, quæ tam magnum peccatorem dignata sit iustificare; ut cognoscant omnes homines quod salvas sperantes in te, et liberas eos de manu angustiæ, Domine Deus noster.

DOMINE, *labia mea aperies, et os meum annunciabit laudem tuam.* Magna res est laus tua, Domine, et de tuo fonte procedit, de quo non bibit peccator. Non est enim speciosa laus

in ore peccatoris. Libera ergo me de sanguinibus, Deus, Deus salutis meæ, et exultabit lingua mea iustitiam tuam. Tunc, Domine, labia mea aperies, et os meum annunciabit laudem tuam. Tu enim
51 habes claves David, qui claudis et nemo aperit, aperis et nemo claudit. Tunc ergo aperies labia mea, sicut aperuisti labia infantium et lactentium, ex quorum ore perfecisti laudem tuam. Hi profecto fuerunt prophetæ et apostoli, ceteri quoque sancti tui, qui te simplici et puro corde et ore laudabant, non autem philosophi et oratores, qui dixerunt, Linguam nostram magnificabimus, labia nostra a nobis sunt: quis noster Deus est? Aperiebant ipsi labia sua; non tu aperiebas ea: ideo ex eorum ore non perfecisti laudem. Infantes tui, Domine, laudabant te, et seipsos despiciebant. Philosophi, dum se laudare gestiebant, seipsos magnificare volebant. Lactentes tui laudabant gloriam tuam, quam per gratiam supercælestem cognoverunt. Philosophi per sola naturalia

te cognoscentes, laudes tuas perfecte exprimere non poterant. Sancti tui te corde et ore et bonis operibus laudabant : philosophi solis verbis et inflata sapientia. Pueri tui in toto terrarum orbe laudes tuas 52
diffuderunt ; philosophi vix paucis discipulis prædicaverunt. Amici tui laudibus tuis innumerabiles homines a peccatis ad virtutes et ad veram felicitatem convertebant ; philosophi nec veras virtutes nec veram felicitatem cognoscebant. Dilecti tui ineffabilem pietatem tuam, quam ostendisti in Filio caritatis tuæ, prædicaverunt ; philosophi hanc nullo pacto intelligere potuerunt. Ex ore igitur infantium et lactentium perfecisti laudem tuam. Semper enim tibi placuit exaltare humiles et humiliare superbos. Quia ergo superbis semper resistis, da mihi veram humilitatem ut ex ore meo perficias laudem tuam. Da mihi cor parvuli, quia nisi conversus fuero sicut parvulus, non potero introire in regnum cælorum. Fac me sicut unum de infantibus et lactentibus tuis, ut semper

pendeam ad ubera sapientiæ tuæ, quia meliora sunt ubera eius vino, et melior est sapientia cunctis opibus,
53 et omnia quæ desiderantur huic non valent comparari. Infinitus enim thesaurus est hominibus, quo qui usi sunt participes facti sunt amicitiæ Dei. Si ergo me parvulum feceris, laudem tuam in ore meo perficies. Tunc enim aperies labia mea, et os meum annunciabit laudem tuam. Annunciabit quippe perfecte, sicut ex ore infantium et lactentium perfecisti laudem.

QUONIAM *si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.* Os meum, Domine, annunciabit laudem tuam. Scio enim hoc tibi gratissimum esse cum per prophetam dicas, Sacrificium laudis honorificabit me: illic iter quo ostendam illi salutare meum. Offeram itaque laudem tibi, laudem, inquam, infantium et lactentium pro omnibus peccatis meis. Et quare laudem potius

quam sacrificium offeram tibi pro peccatis meis? quoniam si voluisses sacrificium dedissem; utique holocaustis non delectaberis. Nunquid sanguine hircorum 54
aut vitulorum placari poteris? nunquid manducabis carnes taurorum, aut sanguinem hircorum potabis? An aurum quæris qui cælum et terram possides? Num vis ut corpus meum sacrificem tibi, qui non vis mortem peccatoris sed magis ut convertatur et vivat? Castigabo tamen cum mensura carnem meam, ut per gratiam tuam rationi subiecta sit eique deserviat. Nam et in hoc si mensuram excessero, mihi imputabitur ad peccatum. Rationabile, inquit Apostolus tuus, obsequium vestrum. Tu quoque dixisti per prophetam, Misericordiam volo et non sacrificium. Igitur os meum annunciabit laudem tuam; quia hæc oblatio honorificat te, et pandit nobis iter ad salutare tuum. Paratum cor meum, Deus, paratum cor meum, paratum per gratiam tuam ad omnia quæ tibi grata sunt facienda. Hoc unum inveni tibi acceptissimum; hoc

offeram tibi; hoc semper erit in corde meo, hoc
55 personabunt labia mea; quoniam si voluisses sacrificium corporale utique dedissem. Paratum enim cor meum per gratiam tuam ut impleat voluntatem tuam: sed huiusmodi holocaustis non delectaberis. Corpora enim fecisti propter spiritus: ideo tu spiritualia non corporalia quæris. Dicis enim in quodam loco, Fili, præbe mihi cor tuum, hoc est, sacrificium quod tibi placet. Cor dolore peccatorum et amore cælestium bonorum inflammatum offeratur tibi, et nequaquam amplius repetatur. Huiusmodi holocausto tu delectaberis.

SACRIFICIUM *Deo spiritus contribulatus: cor contritum et humiliatum, Deus, non despicies.* Spiritus quidem contribulatus, non caro contribulata tibi placet. Nam caro contribulatur, quia terrena quæ optat non habet, vel certe in se sentit quæ odit. Spiritus vero contristatur de culpa, eo quod fit contra

Deum quem amat. Dolet se suum Creatorem et Redemptorem offendisse, se sanguinem eius despexisse, 56
se tam bonum et dulcem Patrem contempsisse. Hic ergo spiritus contribulatus sacrificium est tibi odoris suavissimi; ex aromatibus enim amarissimis, id est, ex memoria peccatorum, conficitur. Dum enim peccata in mortariolo cordis colliguntur et pistillo compunctionis contunduntur, in pulveremque rediguntur, atque aquis lacrimarum humectantur, inde fit unguentum et sacrificium suavissimum tibi; quod oblatum nequaquam despicies. Nam cor contritum et humiliatum, Deus, non despicies. Qui ergo cor durum, saxeum, ex durissimis peccatorum lapidibus constructum, frangit et conterit, ut inde unguentum conficiat contritionis in abundantia lacrimarum, et de peccatorum multitudine aut gravitate minime desperans, humiliter tibi huiusmodi sacrificium offert, nullo modo a te despicietur; quia cor contritum et humiliatum, Deus, non despicies. Maria Magdalena in civitate peccatrix 57

tale unguentum confecit; in alabastro cordis posuit; domum Pharisæi ingredi non timuit; secus pedes tuos prostrata est; flere inter epulas non erubuit; dolore pressa non loquebatur; sed cor eius in lacrimas solvebatur, quibus lavit pedes tuos, capillis suis tersit, unguento unxit, et osculari non cessavit. Quis vidit unquam tale, aut quis audivit huic simile? Placuit itaque tibi hoc eius sacrificium, et adeo gratum fuit, ut Pharisæo, qui iustus videbatur, eam prætuleris. Verbis enim tuis insinuasti tantum distare inter iustificationem Mariæ et iustitiam Pharisæi quantum inter se distant lavare pedes aqua et abluere lacrimis, osculari semel faciem et non cessare osculari pedes, ungere caput oleo et ungere pedes unguento pretiosissimo. Quinimmo longe amplius Maria præstabat Pharisæo, quia ipse nec aquam nec osculum nec oleum tibi exhibuerat. O magna virtus tua, Domine, magna potentia tua, quæ se parcendo et
58 miserando manifestat. Video igitur quia cor contritum

et humiliatum, Deus, non despicies. Idcirco cor huiusmodi tibi offerre studeo; nec oportet me hoc verbis suadere, quia tu es Deus qui scrutaris renes et corda. Suscipe ergo et hoc sacrificium meum, quod si forte imperfectum est, tu qui solus potes ipsum perfice, ut fiat holocaustum, id est, totum incensum ardore tuæ immensæ caritatis, ut tibi placeat, aut ut ipsum saltem non despicias. Si enim non despexeris, scio quod inveniam gratiam coram te, et posthac nullus sanctorum tuorum sive in cælo sive in terra me despiciet.

BENIGNE *fac, Domine, in bona voluntate tua Sion, ut ædificentur muri Ierusalem.* Quia enim scriptum est, Cum sancto sanctus eris, et cum viro innocente innocens eris, et cum electo electus eris, et cum perverso perverteris, valde cupio omnes homines salvos fieri et ad agnitionem veritatis venire: hoc enim et eis necessarium et mihi utile

59 esset; nam eorum orationibus, meritis et exemplis resurgerem, et ad meliora quotidie provocarer. Rogo ergo te, Domine, quamvis peccator, benigne fac in bona voluntate tua Sion, ut ædificentur muri Ierusalem. Sion enim ecclesia tua est; nam Sion interpretatur specula, quia ecclesia tua per gratiam Spiritus Sancti gloriam Dei pro captu huius vitæ speculatur. Hinc Apostolus dicebat, Nos revelata facie gloriam Domini speculantes in eandem imaginem transformamur a claritate in claritatem tanquam a Domini Spiritu. Domine Deus, quam parva est hodie ecclesia tua: iam totus mundus deficit, nam longe plures sunt infideles quam Christiani. Inter Christianos autem ubi sunt qui relictis terrenis gloriam Domini speculentur? Paucos certe invenies, comparatione eorum qui terrena sapiunt, quorum deus venter est, et gloria in confusione ipsorum. Benigne fac, Domine, in bona voluntate tua Sion, ut augeatur merito et numero; respice de cælo, et fac

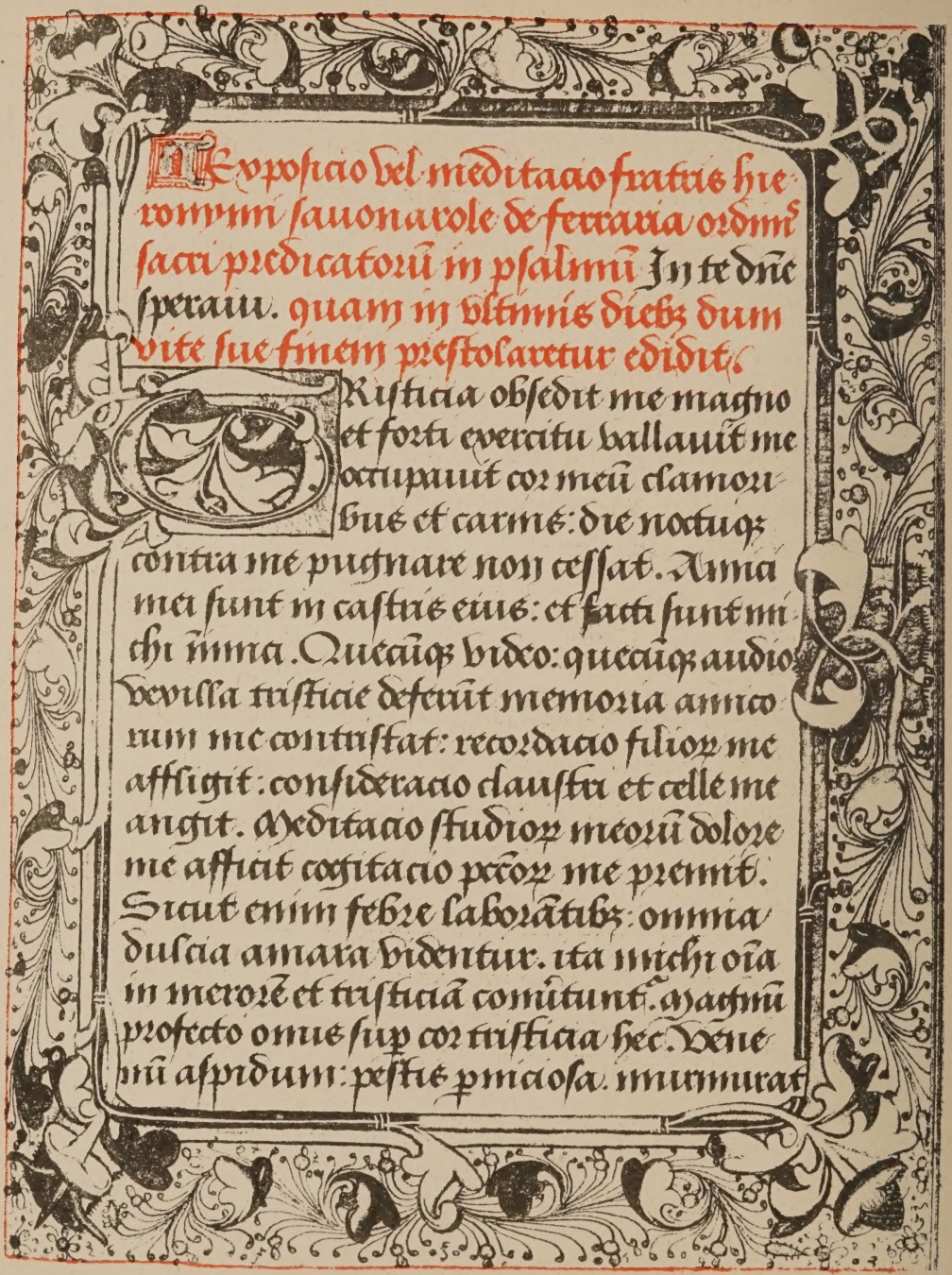
benigne iuxta consuetudinem tuam, ut ignem cari- 60
tatis de cælo emittas super nos qui consumat omnia peccata nostra : fac, Domine, benigne in bona voluntate tua, ut non secundum peccata nostra facias nobis, neque secundum iniquitates nostras retribuas nobis ; sed fac nobis secundum magnam misericordiam tuam. Tu, Domine, Pater noster et Redemptor noster, tu pax et gaudium nostrum, tu spes nostra et salus æterna ; omnes a te bona exspectant. Dante te illis, colligent ; aperiente te manum tuam, omnia implebuntur bonitate. Avertente autem te faciem, turbabuntur ; auferes spiritum eorum, et deficient, et in pulverem suum revertentur. Emitte spiritum tuum, et creabuntur, et renovabis faciem terræ. Domine, obsecro, quæ utilitas in damnatione tot millium hominum ? Infernus impletur. Ecclesia quotidie evacuatur. Exsurge, quare obdormis, Domine ? exsurge, et ne repellas in finem. Benigne fac in bona voluntate tua Sion, ut ædificentur muri Ierusalem. Quid 61

est Ierusalem, quæ interpretatur visio pacis, nisi beatorum civitas sancta, quæ est mater nostra? Huius muri corruerunt, quando Lucifer cum angelis suis corruit; in quorum loca assumuntur homines iusti. Benigne igitur fac, Domine, Sion; ut cito impleatur numerus electorum, et ædificentur perficianturque muri Ierusalem ex lapidibus novis, te semper laudantibus et permanentibus in æternum.

TUNC *acceptabis sacrificium iustitiæ, oblationes et holocausta: tunc imponent super altare tuum vitulos.* Tunc cum benigne feceris in bona voluntate tua Sion, acceptabis sacrificium iustitiæ. Acceptabis, dico, quia igne tuæ caritatis consumes. Sic enim sacrificium Moysi et Eliæ acceptasti. Tunc enim sacrificia iustitiæ acceptas, quando animas quæ iuste vivere satagunt, gratia tua impinguas. Quid prodest sacrificia tibi offerre quando non acceptas ea?
62 O Domine, quot offerimus hodie sacrificia quæ tibi

grata non sunt sed potius abominabilia! Offerimus enim sacrificia non iustitiæ, sed cærimoniæ nostræ; ideo non sunt tibi accepta. Ubi nunc Apostolorum gloria? ubi Martyrum fortitudo? ubi Prædicatorum fructus? ubi Monachorum sancta simplicitas? ubi primorum Christianorum virtutes et opera? Tunc acceptabis eorum sacrificia, quando gratia tua et virtutibus eos exornabis. Si quoque tu benigne feceris Sion in bona voluntate tua, tunc acceptabis sacrificium iustitiæ, quia populus incipiet bene vivere et mandata tua servare ac iustitiam facere, et super eum erit benedictio tua. Tunc oblationes sacerdotum et clericorum tibi acceptæ erunt, quia relictis terrenis ad puriorem sese vitam accingent; et unctio benedictionis tuæ erit super capita eorum. Tunc grata tibi erunt holocausta religiosorum qui relicto torpore et tepiditate eliminata, incendio divini amoris omni ex parte consummabuntur. Tunc Episcopi et Prædicatores imponent super altare tuum vitulos, quia in 63

omni virtute consummati, et Spiritu Sancto repleti, non dubitabunt ponere animas suas pro ovibus suis. Altare enim tuum quid est nisi crux tua, bone Iesu, super quam oblatus fuisti? Quid vitulus lasciviens significat, nisi corpus nostrum? Tunc ergo imponent super altare tuum vitulos, quando corpora sua offerent cruci, id est, cruciatibus et morti pro nomine tuo. Tunc florebit ecclesia tua; tunc dilatabit terminos suos; tunc laus tua resonabit ab extremis terræ; tunc gaudium et lætitia occupabit orbem terrarum; tunc exultabunt sancti in gloria, lætabuntur in cubilibus suis, expectantes nos in terra viventium. Fiat obsecro, Domine, nunc mihi illud *tunc*, ut miserearis mei secundum magnam misericordiam tuam, ut suscipias me in sacrificium iustitiæ, in oblationem sanctimoniæ, in holocaustum religiosæ vitæ, et in vitulum
64 crucis tuæ, per quam transire merear ab hac valle miseriæ ad gloriam illam quam præparasti diligentibus te. Amen.



Expoſicio vel meditacio fratris hieronymi ſavonarole de ferraria ordinis ſacri predicatorū in pſalmū In te dñe ſperaui. quam in vltimis diebz dum vite ſue finem preſtolaretur edidit.

Rusticia obſedit me magno et forti exercitu ballauit me occupauit cor meū clamoribus et carmē: die noctuqz contra me pugnare non ceſſat. Anima mea ſunt in caſtris eius: et facti ſunt michi inimici. Quocūqz video: quocūqz audio vexilla triſticie deſeruit memoria amicorum me contriſtat: recordacio filiorz me affligit: conſideracio clauſtri et celle me angit. Meditacio ſtudiorz meorū dolore me afficit cogitacio pcorz me premit. Sicut enim febre laborātibz: omnia dulcia amara videntur. ita michi oīa in merorē et triſticiā cōmutunt. Magnū profecto omnes ſup cor triſticia hec. Venenū aſpidum: peſtis pnicioſa. murmurat

FACSIMILE OF MS. IN LIBRARY, CORP. CH. COLL.

65 EXPOSITIO vel meditatio fratris Hieronymi Savonarolæ de Ferraria, ordinis Sacri Prædicatorum, in Psalmum, In te Domine speravi, quam in ultimis diebus, dum vitæ suæ finem præstolaretur, edidit.

TRISTITIA obsedit me, magno et forti exercitu vallavit me, occupavit cor meum clamoribus et armis, die noctuque contra me pugnare non cessat. Amici mei sunt in castris eius, et facti sunt mihi inimici. Quæcunque video, quæcunque audio, vexilla Tristitiæ deferunt; memoria amicorum me contristat; recordatio filiorum me affligit; consideratio claustri et cellæ me angit; meditatio studiorum meorum dolore me afficit; cogitatio peccatorum me premit. Sicut enim febre laborantibus omnia dulcia amara videntur, ita mihi omnia in mærorem et tristitiam convertuntur. Magnum profecto onus super cor tristitia hæc; venenum aspidum, pestis perniciosa

murmurat contra Deum, blasphemare non cessat, ad 66
desperationem hortatur. Infelix ego homo! quis me de manibus eius sacrilegis liberabit? Si omnia quæ video et audio vexilla sequuntur, et fortiter contra me pugnant, quis erit protector meus? Quis auxiliabitur mihi? Quo vadam? Quo pacto effugiam? Scio quid faciam. Ad invisibilia me convertam et adducam ea contra visibilia. Et quis erit dux tam excelsi tamque terribilis exercitus? Spes quæ de invisibilibus est. Spes, inquam, contra tristitiam veniet et expugnabit eam. Quis stare poterit contra spem? Audi quid dicat propheta; Tu es, Domine, spes mea, altissimum posuisti refugium tuum. Quis stabit contra Dominum? quis expugnare poterit refugium eius, quod est altissimum? Vocabo itaque eam. Veniet profecto, nec me confundet. Ecce iam venit, gaudia attulit, pugnare me docuit, dixitque mihi, Clama, ne cesses: et aio, Quid clamabo? Dic, inquit, confidenter et ex toto corde, 67

IN te, Domine, speravi: non confundar in aeternum; in iustitia tua libera me. O mira potentia Spei, cuius faciem non potuit tolerare Tristitia. Iam venit consolatio. Clamet et obstrepat nunc Tristitia cum exercitu suo. Premat mundus, insurgant hostes, nihil timeo, quoniam in te, Domine, speravi, quoniam tu es spes mea, quoniam tu altissimum posuisti refugium tuum. Iam ipsum ingressus sum, Spes me introduxit. Non ego imprudenter intravi; ipsa me excusabit coram te. Ecce, inquit Spes, o homo, altissimum refugium Dei; aperi oculos tuos et vide; Deus solus est, solus ipse est substantiæ pelagus infinitum. Cetera ita sunt ac si non essent; omnia enim dependent ab eo, et nisi sustentaret ea, in nihilum repente redirent, quia ex nihilo facta sunt. Considera potentiam eius, qui in principio creavit cælum et terram. Numquid non ipse omnia in
68 omnibus operatur? Quis potest movere manum sine eo? quis potest a se aliquid cogitare? Pensa sapien-

tiam eius qui in tranquillitate omnia gubernat, qui omnia videt, et cuius oculis omnia sunt nuda et aperta. Hic est qui solus te liberare scit et potest, solus consolari, solus salvare. Noli confidere in filiis hominum in quibus non est salus. Cor hominum in manu eius; quocunque voluerit vertet illud. Hic est qui potest et scit te iuvare. An forte tibi est suspecta voluntas? Pensa bonitatem eius. Considera dilectionem. An non ipse est amator hominum, qui pro hominibus factus est homo, et pro peccatoribus crucifixus? Hic vere est pater tuus qui te creavit, qui te redemit, qui tibi semper bene fecit. Nunquid poterit pater relinquere filium suum? Proiice te in eum et excipiet et salvabit te; scrutare scripturas et invenies quam studiose tanta pietas te monet, ut speres in eum. Cur hoc? Nempe quia salvare vult. Quid enim per prophetam dicit? Quoniam in me speravit, liberabo eum. Ecce quia nulla alia causa 69
eum liberare vult, nisi quia speravit in eum. Et

quid prophetæ, quid apostoli, quid denique ipse apostolorum Dominus prædicaverunt, nisi ut homines in Domino sperarent? Sacrificate itaque, homines, sacrificium iustitiæ et sperate in Domino, et ipse liberabit vos et eruet ab omni tribulatione. O magna virtus spei! nimirum diffusa est. Diffusa est enim gratia in labris tuis. O vere altissimum refugium tuum, Domine, ad quod malum tristitiæ accedere non poterit. Hæc cognovi et intellexi; ideo in te, Domine, speravi: quanquam enim peccatorum moles me graviter premat, tamen desperare nescio, quia bonitas tua tam benigne ad sperandum me provocat. Ideo non confundar in æternum. Potero quidem in tempore confundi, non tamen in æternum. Spes enim quæ introduxit in altissimum refugium tuum, non me docuit sperare temporalia sed æterna. Nam spes de invisibilibus est; quæ autem videntur temporalia sunt, quæ vero non videntur æterna. Audiens itaque ego verba Spei quæ me eripere de manibus Tristitiæ venit, in te Domine

speravi, cupiens ante omnia a peccatis liberari, et per 70
misericordiam et gratiam tuam ad æterna quæ non
videntur pervenire. Hoc primum desiderium meum;
mea enim peccata sunt maxima tribulatio. Ab
hac enim omnis alia tribulatio proficiscitur. Tolle,
Domine, peccata mea, et liber sum ab omni tribula-
tione. Nam tribulatio et angustia de fonte cordis
procedunt, omnis enim tristitia ex amore provenit.
Si amo filium et moritur, tribulor, quia perdidi quod
amabam. Si servum non amo et moritur, non con-
tristor, quia perdidi quod non amabam. Tolle ergo,
Domine, peccata mea per gratiam tuam. Quid restat
nisi ut te ex toto corde diligam et omnia temporalia
ut vana contemnam? Si ergo te habeo per fidem, a
quo etiam id spero quod oculus non vidit nec auris
audivit nec in cor hominis ascendit, quid me poterit
conturbare? Quicquid præter Deum amisero, perdidi
quod non amo. In te itaque, Domine, speravi, quo- 71
modo spes mea sperare me docuit; ideo non confundar

in æternum, quia mihi dabis æterna. Qui autem non sperat in te, sed in vanitate sua, confundetur in æternum, quia ad æternam confusionem descendet. Potero quidem confundi temporaliter et a te et ab hominibus, sed non confundar in æternum. A te quippe, dum peto liberari ab angustia temporali et fortassis non exaudies me, confundar tunc quidem temporaliter, at non confundar in æternum; non enim expedit mihi, quia virtus in infirmitate perficitur. Ab hominibus vero temporaliter confundor, et prævalent adversum me, quando persequuntur me; sed hoc etiam permittitur a te, ut in æternum non confundar. Si ergo ante te mille anni sunt tanquam dies hesterna quæ præteriit, confusiones temporales libenter sustinebo, ut non confundar in æternum. Sperabo in Domino,
72 quomodo spes mea me sperare docuit, et cito ab omni tribulatione liberabor. Quibus meritis liberabor? Non meis Domine; sed in tua iustitia libera me. In iustitia tua, dico, non mea. Ego enim miseri-

cordiam quæro, non meam iustitiam offero. Sed si per gratiam tuam me iustum reddideris, iam habeo iustitiam tuam. Gratia enim tua in nobis est iustitia tua. Pharisæi confidebant in operibus iustitiæ, confidebant quidem in iustitia sua, et ideo iustitiæ Dei non fuerunt subiecti, quia ex operibus legis non iustificabitur omnis caro coram Deo. Iustitia autem Dei apparuit per gratiam Iesu Christi etiam sine operibus legis. Philosophi gloriabantur in iustitia sua, et ideo non invenerunt iustitiam tuam, quia non intrabant per ostium. Fures erant et latrones, qui venerant non ad salvandum sed ad perdendum et mactandum oves. Gratia ergo tua iustitia tua, Domine. Et gratia 73
iam non esset, si ex meritis daretur. Ergo non in iustitia mea, sed in iustitia tua, libera me a peccatis meis; vel certe libera me in iustitia tua, id est, in Filio tuo qui solus inter homines inventus est iustus. Quid ergo est Filius tuus nisi Ipsa Iustitia in qua omnes iustificantur? In tua ergo iustitia iustifica me

et libera me a peccatis meis, ut liberer etiam ab aliis tribulationibus, quas propter ea patior, ut remota causa removeatur et effectus. Ecce te, Domine, rogavi et consolatus sum; spes ita me docuit; gavisus sum, quia in te, Domine, speravi; ideo non confundar in æternum. Tristitia rediit, cum magno apparatu reversa est, gladiis et lanceis undique munita est, magno impetu graditur, iam civitatem nostram circumcinxit. Terruit me clamor equitum eius; foris stans silentium indixit et procul locuta est. O, inquit, ecce qui speravit in Domino, qui dixit, Non confundar in æternum, qui spem consolatricem secutus est. Et cum
74 me ad hæc verba erubescere conspexit, appropians ait, Ubi tuæ spei promissa? ubi consolatio? ubi liberatio? quid tibi profuerunt lacrimæ? quid orationes tuæ tibi attulerunt de cælo? Clamasti, nemo respondit tibi. Flevisti, et quis misericordia motus est super te? Invocasti Deum tuum, et ipse tacuit. Rogasti eum et obsecrasti, et non fuit vox neque sensus. Im-

plorasti omnes sanctos, et nullus eorum respexit te. Ecce, quid tibi attulerunt verba Spei? Laborasti, et nihil in manibus tuis invenisti. An putas quia Deus hæc inferiora respiciat? Circa cardines cæli perambulat, nec nostra considerat. Hæc illa blasphemans aiebat, et cum ad verba eius horrescerem, appropians in aure locuta est, dicens, Putas vera esse quæ fides prædicat? Vis videre ea hominum esse commenta? Vel ex hoc cognosce, quia si Deus factus esset homo et pro hominibus crucifixus, non posset tanta pietas hominem maximo mærore confectum ad se clamitantem 75
et lacrimantem non consolari. Si, ut aiunt, bonitas infinita eum de cælo descendere fecit, ut crucem subiret, quomodo nunc ad homines miseros non descenderet ut eos consolaretur? Hoc certe facilius est, et eadem pietate subveniendum. Cur angeli et beati, si tam pii sunt, non ad te consolandum veniunt? Quot, putas, homines, si possent, ad te venirent, et verbis et operibus, quantum facultas daretur, te lætificarent,

quin etiam ab omni angustia liberarent? Cur hoc non faciunt beati, qui longe meliores hominibus esse creduntur? Mihi crede, casu omnia reguntur; non sunt nisi ea quæ videntur. Spiritus vester evanescet sicut fumus. Quis unquam reversus ab inferis nuntiavit aliquid de iis quæ dicuntur post mortem animabus evenire? Fabulæ sunt hæc muliercularum. Surge ergo et ad auxilia hominum confuge, ut de isto carcere solutus taliter vivas, ut non frustra ab ista
76 tua spe deceptus semper labores. His dictis tantus clamor auditus est in castris eius, tantus armorum strepitus ac turbarum clangor, ut vix subsistere potuerim; et nisi Spes mea dilecta mihi auxilium præstitisset, vinctum catenis me ad suam regionem Tristitia deduxisset. Venit itaque Spes divino quodam splendore corusca et subridens dixit, Eia, miles Christi, quid tibi cordis, quid tibi animi est in isto certamine? Quod audiens, illico erubui. Et illa, Noli timere; non capiet te malum; nequaquam peribis; ecce tecum sum

ut liberem te. An nescis quia scriptum est, Dixit insipiens in corde suo, non est Deus? Quasi una de stultis mulieribus locuta est Tristitia hæc. Numquid tibi persuaderi poterit non esse Deum, non habere providentiam omnium? An poteris de fide dubitare tu qui tot argumentis et rationibus eam roborasti? Miror te adeo ex eius verbis esse prostratum. Dic, obsecro; num in corde tuo de fide dubitare cepisti? 77
Vivit Dominus et vivit anima mea, O mater mea dulcissima; quia nec minimum infidelitatis stimulum sensi. Nam per Christi gratiam non minus credo vera esse quæ fidei sunt, quam ea quæ oculis corporeis cerno. Verum tristitia adeo me premebat, ut potius traherer ad desperationem quam ad infidelitatem. Fili, scias hoc magnum donum esse Dei. Nam fides donum est, non ex operibus ne quis glorietur; exsurge ergo et noli timere, sed potius ex hoc cognosce quia non reliquit te Dominus; qui etsi non cito exaudit, non est desperandum; si moram fecerit, expecta eum: quia

veniens veniet, et non tardabit. Agricola patienter expectat fructum in tempore suo. Natura non statim introducit formam, cum aliquid generat; sed primum materiam præparat, et paulatim disponit donec susceptioni faciat idoneam. Scias tamen Dominum semper pie et humiliter orantes exaudire; nunquam enim vacui
78 ab eo recedunt. Nec rationibus hoc probare contendam, eo quod in te ipso hoc senseris. Dic mihi, quis cor tuum ad Deum levavit de terra? quis te ad orandum perduxit? quis dolorem peccatorum et lacrimas tribuit? quis spem dedit? quis te hilarem in oratione et post eam reliquit? quis te in sancto proposito quotidie confirmavit? Nonne Dominus qui omnia in omnibus operatur? Si igitur hæc tibi iugiter dona largitur, cur dicit illa feminarum pessima, Ubi sunt orationes tuæ? ubi lacrimæ? et cetera verba blasphemiæ? An nescis quia distincta est cælestis Ierusalem ab ista terrestri? An ignoras quia nec conveniens nec necessarium nec item utile est Deum, seu angelos et sanctos eius,

visibiliter ad homines descendere, et eis familiariter loqui? Conveniens quippe non est propter distantiam meritorum. Quæ enim conventio lucis ad tenebras? num enim bene conveniunt viatores et comprehensores? diversæ civitates diversos habent cives. Verum quibusdam propter excellentiam sanctitatis cum sint iam 79
patriæ vicini, datum est angelos videre et eos alloqui; sed speciale privilegium non omnes tangit. Necessarium autem non est, quia cum invisibiliter beati nos gubernent et illuminent et consolentur, non est opus visibiles apparitiones adhibere; quamquam Dominus adeo bonus est ut apparitiones etiam visibiles, cum opus fuit, nunquam prætermittat. Quid enim potuit facere pro nostra salute et non fecit? Utile quoque non est, quia nimia familiaritas parit contemptum. Nam Iudæis miracula et magna et multa nihil profuerunt. Rara enim pretiosa sunt. Sufficiat ergo tibi invisibilis visitatio. Scit enim Dominus quid opus sit tibi. An non ipse consolatus est te? Scio quid in tuo corde

sensisti. Surge ergo et ad orationem revertere. Clama, pete, quære, persevera; quia si non dabit eo quod amicus eius sis, propter tamen importunitatem
80 dabit omnia quæ sunt necessaria. His verbis consolatus surrexi, et prostratus ante Deum prosecutus sum orationem meam, dicens,

NCLINA ad me aurem tuam, accelera ut eruas me. Domine Deus meus, ad te revertor. Spes me misit; non mea præsumptione venio. Bonitas tua me invitat; misericordia tua me trahit. O quanta dignatio! Gaudeo plane; nec mihi alia superest consolatio; felix profecto ista necessitas quæ me ad Deum venire compellit, quæ me cogit loqui cum eo, quæ me urget orare. Loquar igitur ad Deum meum, quamvis sum pulvis et cinis. Inclina ad me aurem tuam. Quid ais, anima mea? Num Deus habet aures? Num ipse corpus est? Absit. Cum enim longe melior sit spiritus corpore, quis

asserat Deum esse corpus nisi insanus? Sed balbutiendo, ut possumus, Domine, excelsa tua resonamus. Cognoscimus te per creaturas; loquimur tibi et de te per earum similitudines. Auris itaque tua, Domine, 81
quid est? an forte cognitio tua? Nam per aures intelligimus ea quæ nobis dicuntur. Tu autem omnia quæ loquuntur et cogitant homines ab æterno cognovisti. Num ergo per aurem tuam accipere possumus cognitionem tuam? Aliquid profecto insinuat mihi auris tua quod non capitur in nomine simplicis cognitionis tuæ. Nam quibusdam inclinas aurem tuam, aliis vero avertis eam. Cognitio autem tua semper eadem permanet. Quid ergo auris tua, nisi approbationis et reprobationis notitia tua? Inclinas aurem tuam et audis verba iustorum, quia tibi placent et approbas ea. Avertis aurem tuam a verbis impiorum, quia ab impietate recedere nolunt, quia tibi non placent et reprobas ea. Quid est ergo inclinare aurem tuam loquentibus tibi, nisi eorum orationes approbare,

et eos vultu pietatis aspicere, illuminare et accendere,
82 ut cum fiducia et caritatis fervore te orent teque deprecentur, quia eis dare vis quod humili pietate postulant? Nam si rex pauperi cupienti loqui cum eo vultum hilarem ostendat, oculos ad eum convertat, et attentum verbis eius se demonstret, nonne lætabitur pauper? Nonne facies et attentio regis eloquium ei præstabit? Nonne verba et facundiam subministrabit? Ita, Domine, intelligimus te ad nostras preces tunc inclinare aurem tuam, quando nos in oratione spiritu fervere concedis. Rogo ergo te, Domine, inclina ad me aurem tuam; approba orationem meam; illumina me; accende me; doce quid petere debeam; eleva sursum cor meum, ut tandem exaudias deprecationem meam. Accelera ut eruas me. Abbrevia dies, festina tempus. Ita inclina ad me aurem tuam, ut cito merear exaudiri. Tibi enim qui habitas æternitatem omne tempus breve est. Æternitas namque tota simul comprehendit et in immensum excedit

totum tempus universum. At mihi quælibet dies 83
longa est. Nam tempus est numerus motus; qui
enim motum non sentit, nec quidem tempus sentit;
at qui sentit motum et tempus sentit. Maxime autem
motum sentit qui numerat partes eius. Ego itaque
quia numero dies et horas, maxime tempus sentio,
et ideo, sicut tibi mille anni tanquam dies hesterna
quæ præteriit, ita mihi una dies tanquam mille anni
qui venturi sunt. Accelera ergo, Domine, ut eruas
me a peccatis et adversitatibus meis. Nam mors
properat, et in omni loco me expectat. Accelera,
Domine, ne forte præoccupatus ab ea non habeam spa-
tium pænitentiæ. Erue me, Domine, de manu maligni,
libera me de vinculis peccati, eripe me de laqueo
mortis, educ me de profundo inferni, salva me ab
oppressione et dura servitute Tristitiæ, ut anima mea
exsurgat et lætetur in te, et benedicat tibi omnibus
diebus vitæ suæ. Gratias tibi, Domine, per Iesum
Salvatorem meum, quia secundum multitudinem dolo- 84

rum meorum in corde meo consolationes tuæ lætificaverunt animam meam. Ego igitur semper in te sperabo, et adiiciam super omnem laudem tuam. Tu autem, Domine, inclina ad me aurem tuam, accelera ut eruas me. Heu me miserum! Ecce iterum Tristitia terribilibus armis instructa! Vexillum iustitiæ præcedit eam. Innumerabilis exercitus sequitur pedes eius; unusquisque lanceam habet in manu sua; vasa mortis circumquaque conspicio. Væ mihi, quia perii. Voce horribili clamat, 'O miser, Spes illa tua te decepit; ecce laborasti in vanum; dixisti enim, Inclina ad me aurem tuam, accelera ut eruas me. Nunquid inclinavit ad te Deus aurem suam? nunquid exaudita est oratio tua? Ubi liberatio? ubi consolatio? Num acceleravit eruere te? Adhuc vinctus es; nihil erga te innovatum est. Si credis fidem esse veram, cur spem solam amplecteris? An nescis quia Deus
85 iustus est? an ignoras iustitias eius? Angelis suis non pepercit, non misertus est eis, neque miserabitur.

Propter unum peccatum tantum damnati sunt in perpetuum. Adam peccavit, et iustitia Dei totum genus morte punivit. An putas Deum non ita amare iustitiam sicut misericordiam? Pueri in originali peccato decedentes nunquam videbunt faciem Dei. Adeo enim severa est iustitia Dei, ut propter peccatum quod ipsi non fecerunt sed contraxerunt, æterna pœna plectantur. In inferno autem nulla est redemptio. Nescis quia Deus non parcit delinquenti? Nonne tempore Noe perdidit fere totum genus humanum? Nonne Sodomam et reliquas civitates ei adhærentes igne consumpsit; nec iustitia divina infantibus et innocentibus saltem compassa est? Quoties Iudæos peccantes punivit. Nonne Ierusalem per manum Nabucodonosor funditus evertit? Templo quoque suo non pepercit. Quod etiam a Tito Romanorum principe factum est, ubi tam crudeli animadversione gravati sunt Iudæi 86
ut nemo sit qui audiens non expavescat. Sed vide quam dura sit iustitia divina. Filii pro patribus

usque in hodiernum diem puniuntur. Ecce Iudæi ubique terrarum servi sunt; et in cæcitate sua morientes pœnis cruciantur æternis. An putas quia maior sit misericordia Dei quam eius iustitia? Equidem in ipso Deo neque maior neque minor est. Quicquid enim est in Deo est substantia eius. Sed opera iustitiæ et misericordiæ consideremus. Nimirum opera iustitiæ excedunt opera misericordiæ. Deus ipse testis est qui ait, Multi sunt vocati pauci vero electi. Pensa, obsecro, quot infideles damnantur, quot mali Christiani, quam pauci bene vivunt, et facile intelliges longe plura esse vasa iustitiæ quam misericordiæ. Electi enim Dei vasa sunt misericordiæ, reprobi vero vasa iustitiæ. Non te sperare faciat Maria Magdalena, non latro, non Petrus, non Paulus. Maria
87 enim una fuit, latro unus, Petrus unus, Paulus item unus. An putas te inter paucos connumerandum, qui tot et tam magna peccata commisisti, qui scandalum in ecclesia fuisti, qui cælum et terram offendisti?

Ecce flevit oculus tuus, cor tuum misericordiam imploravit, et adhuc misericordiam non es consecutus. Tot orationes eorum qui diligebant te non fuerunt exauditæ. Quare hoc? Nimirum quia inter vasa iustitiæ computaris. Spes illa tua frustra te laborare fecit. Sequere consilium meum. Cælum te respuit, terra te non recepit. Confusionem hanc magnam quis tolerare possit? Melius est tibi mori quam vivere. Elige mortem, quam si nullus infert, mitte tu manus in teipsum.' Hæc illa mira importunitate ingerebat, totusque exercitus eius magnis vocibus congeminabat, dicens, Mors sola refugium tuum, mors sola refugium tuum. Ego vero hæc audiens expavi, et illico in faciem cecidi, eiulans et dicens, Domine, 88
adiuva me, Domine, ne derelinquas me. Spes mea veni, spes mea veni. Ecce subito Spes de cælo micans descendit, et tetigit latus meum et levavit me, statuitque me super pedes meos, et ait, 'Usque quo parvulus eris? Quam diu tirunculus esse voles?

Totiens in bello fuisti et in medio umbræ mortis ambulasti, et nondum certare didicisti? Noli turbari de magna iustitia Dei, confortare pusillanimis. Timeant qui ad Dominum non convertuntur, qui ambulant in viis suis, qui sequuntur vanitates, qui viam pacis non cognoverunt. Paveant impii qui peccant et dicunt, Quid feci? qui non convertuntur ad cor, qui vocantur et venire renuunt, ignorant Deum, et nolunt intelligere ut bene agant. Hi ergo timeant. Quid dicit Apostolus? Horrendum est incidere in manum Dei viventis. Tales profecto iustitia Dei punit; huiuscemodi homines ad eam spectant. At peccatores qui ad se reversi surgunt et
89 ad patrem misericordiarum currunt, dicentes, Pater, peccavi in cælum et coram te, sed propitius esto mihi peccatori, confidant in Domino, quia qui eos traxit procul dubio suscipiet et iustificabit. Proferat in medium hæc ipsa Tristitia (si potest) aliquem peccatorem quantumlibet magnum, qui ad Dominum con-

versus sit, et non fuerit ab eo susceptus et iustificatus. Quamvis enim de Esau scriptum sit, Non invenit pœnitentiæ locum quamquam cum lacrimis inquisisset eam, hoc non obstat nostræ sententiæ, quia Esau non flevit propter peccata commissa sed propter bona temporalia amissa, quæ recuperare non potuit. Nec putes iustitiam ita respicere impios ut a misericordia penitus separetur, nec misericordiam ita ad iustos spectare ut a iustitia seiungatur. Universæ enim viæ Domini misericordia et veritas. Nam et peccatoribus misericordiam facit, dum eis propter bona quæ temporaliter agunt temporalia dona retribuit, et post hanc vitam eos non quantum merentur punit. Electos quoque sua iustitia prosequitur, dum pro culpis eos temporaliter affligit, ne pœnis deputentur æternis. 90
Tu igitur patienter interim sustine Dominum; peccasti enim; pœnitentiam age. Sufficiat tibi remissio culpæ per gratiam eius. Fili mi, noli negligere disciplinam Domini, neque fatigeris dum ab eo argueris.

Quem enim diligit Deus castigat, flagellat autem omnem filium quem recipit. Persevera ergo in disciplina; tanquam filio tibi offert se Deus; et quamvis pauci sint electi comparatione eorum qui reprobi sunt, innumerabiles tamen sunt qui salvantur. Nec una tantum est Maria Magdalena, nec tantum unus latro, unus Petrus, unus Paulus; quia innumerabiles secuti sunt eorum vestigia, pœnitentiam agentes et a Domino suscepti, multis magnisque gratiæ muneribus decorati. Nec minor est misericordia in operibus suis quam iustitia; nam tam magna bona misericordia iustis præstat, ut opera eius opera iustitiæ in immensum excedant. An nescis, quia misericordia Domini plena
91 est terra? Quænam creatura potest gloriari se aliquid habere et non accepisse illud a misericordia? Si autem graviter Deum offendisti, maior est eius misericordia quam omnia peccata mundi. Noli turbari propter multitudinem et gravitatem peccatorum. Nonne misericordia iam occurrit tibi? Nonne oscu-

lata est te? Ecce cecidisti et non es collisus. Quare? Numquid tu non es vas fragile, quod cum ceciderit conteratur necesse est, nisi quis supponat manum suam? Quare ergo cadens non es contritus? Quis supposuit manum suam? Quis, inquam, nisi Dominus? Signum hoc magnum electionis tuæ; electus enim cum ceciderit, non collidetur, quia Dominus supponet manum suam. Nonne scribit Apostolus, Diligentibus Deum omnia cooperantur in bonum, et a Deo omnia, ut etiam ipsum peccatum eis cooperetur in bonum? Nonne eis ille casus cooperatur in bonum, unde humiliores efficiuntur et cautiores? Nonne Dominus cadentem illum suscipit, qui ab humilitate suscipitur? Dilexisti Dominum pluribus annis; 92
pro eius amore laborasti. Elevasti deinde cor tuum et in vanitate sensus tui ambulasti; subtraxit Dominus manum et cecidisti, et in profundum maris descendisti. Verumtamen dignatio Domini statim supposuit manum suam et non es collisus. Dic ergo, Impulsus, eversus

sum ut caderem, et Dominus suscepit me. Non sic impii; non sic quos Deus reprobavit. Cadentes autem non adiicient ut resurgant, sed aut pudore noxio excusant peccata, aut fit eis frons meretricis, et iam nec Deum timent nec hominem reverentur. Surge itaque, et forti animo esto; confortare, et esto robustus; expecta Dominum et viriliter age; confortetur cor tuum et sustine Dominum. Probasti virtutem tuam quam nulla sit. Humiliare ergo iam sub manu potente Dei, et amodo cautior esto. Patientia tibi necessaria est. Sine intermissione ora, et Dominus exaudiet te in tempore opportuno. Surge itaque et omnem tristitiam a te repelle. Pedes
93 Domini amplectere, et ipse salvabit et liberabit te.' His dictis rapta est in cælum, me confortatum et miro modo consolatum relinquens; quam statim ex toto corde prosecutus ante Deum steti, et ad pedes mei Salvatoris provolutus confidenter dixi,

ESTO *mihi in Deum protectorem et in domum refugii, ut salvum me facias;* tu enim Deus omnium maximus et fortissimus, tu Redemptor et Salvator universorum, tu protector tuorum fidelium. Ad te confugio confidenter. Spes me introduxit, spes quam tua pietate summe diligis, quam nobis semper commendasti; non timui ante faciem tuam cum ea venire. Fateor, indignus sum, sed ipsa me traxit. Timebam ingredi propter multa scelera mea, sed ipsa mihi fiduciam præbuit. Ecce, stat coram te; ipsa testimonium perhibeat. Loquar ad Dominum meum, caro et peccator. Spes me docuit dixitque mihi ut confidenter os meum aperiam. Dulcis, inquit, est Dominus, non te repellet, non irascetur, libenter audiet, 94
quicquid petieris dabit. Credidi ei, propter quod locutus sum. Verum tuam majestatem considerans humiliatus sum nimis, et dixi in excessu meo, Omnis homo mendax; non confidam in homine in æternum, sed in te solo, quia tu solus fidelis in omnibus verbis

tuis, omnis autem homo mendax. Quid retribuam tibi, Domine, pro omnibus quæ retribuisti mihi? Calicem salutaris accipiam, quia amodo non mihi sed tibi vivam, pro tuo amore benefaciens omnia mala tolerabo; non mea virtute hoc faciam, sed nomen Domini invocabo. Vota mea reddam coram omni populo tuo: quam pretiosa est in conspectu Dei mors sanctorum eius. Esto mihi in Deum protectorem, defende me ab inimicis meis. Inimici mei sunt peccata mea, quæ iustitiam tuam provocant contra me. Non potero stare contra ea nisi protegas me. Misericordia tua sit scutum meum, Domine; et scuto bonæ
95 voluntatis tuæ corona me. Non habeo quid offeram ei, quo furorem eius temperare possim. Omnia quæ mecum porto me accusant. Offeram ergo te, Domine; ne indigneris, Domine Deus meus; sed magis esto mihi in Deum protectorem, sub alis tuis protege me, scapulis tuis umbra me, et sub pennis tuis sperabo. Quid faciet mihi iustitia, si sub tua protectione me

custodies? Obmutescet, Domine, et gladium furoris sui reportabit in locum suum. Mitis efficietur videns pietatem incarnationis tuæ, conspiciens vulnera passionis tuæ, cernens sanguinem caritatis tuæ. Recedet a me, et dicet, Lætare fili; invenisti me, comede in pace, in id ipsum dormi et requiesce. Esto itaque mihi, Domine, in Deum protectorem et in domum refugii, ut tempore pluviarum et procellarum, tempore temptationum confugiam ad te, quia in te solo salus mea; sis mihi tu domus refugii, aperi mihi latus tuum, lancea perforatum, ut ingrediar pectus tantæ pietatis, in quo salvus sim a pusillanimitate spiritus 96
et tempestate; absconde me in tabernaculo tuo, in die malorum protege me in abscondito tabernaculi tui. Sit domus refugii mei ineffabilis pietas tua, ut salvum me facias. Non enim potero non salvus esse in domo refugii tui: altissimum enim posuisti refugium tuum; munitus est locus iste; nullus ibi timetur hostis; utinam semper in eo manere liceret.

Qui habitat in eo vulnerari non potest. Ad omnem igitur temptationem, ad omnem tribulationem, ad omnem denique cuiuscunque necessitatem, aperi mihi, Domine, domum refugii tui. Expande sinum pietatis tuæ; pateant viscera misericordiæ tuæ; ut salvum me facias. Non accedet illuc temptator, non calumniator ascendet, non pessimus fratrum accusator attinget; securus ero, nam pæne mihi videor securus. Gratias tibi, Domine Iesu, quia Spem tuam ad me
97 misisti, quæ me de pulvere suscitavit et de stercore erexit, statuitque me coram te, ut sis mihi in Deum protectorem et in domum refugii, ut salvum me facias.

ANIMA mea turbata est. En, adest Tristitia; cum vexillo iustitiæ venit, ab hesterno conflictu non recedit, aliis tamen armis munita est; nam arma mihi hac nocte subripuit gladiisque meis milites suos accinxit. Inermis ergo et infirmus

quid faciam? En, quam procaciter clamat, quanto impetu me aggreditur, quantum confidit de victoria! 'Ubi,' inquit, 'est protector tuus? ubi domus refugii, ubi salus? Adhuc permanes in fiducia tua vana? Consolationes illæ tuæ de imaginatione procedunt; fingis tibi Deum propitium et protectorem tuum et domum refugii tui, et putas te in cælum conscendisse. Illuderis profecto a phantasia tua et vana spe consolaris. An putas te usque ad tertium cælum fuisse raptum? Somnia sunt hæc. Recordare, obsecro, quam grave peccatum sit ingratitudo. Nonne hoc fontem misericordiæ exsiccat? Memor esto Dominum flevisse 98
super civitatem Ierusalem, et ei mala ventura prænuntiasse, dicentem, Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te, et ad terram prosternent te et filios tuos qui in te sunt; et non relinquent in te lapidem super lapidem. Causamque tantorum malorum non tacuit, sed eam subiunxit, dicens, Eo quod

non cognoveris tempus visitationis tuæ. Ecce quia ingratitudo non modo privari beneficio sed etiam graviter puniri meretur. Numquid hoc ad animam non spectat? Nonne anima in scripturis per Ierusalem sæpius significatur, quæ dum non vult cognoscere visitationem Domini, circumdatur a dæmonibus et variis temptationibus, quibus angustata cadit, ad terrena prosternitur, nec in ea virtus, aut bonum opus relinquitur, quod non destruatur? Omni enim gratia privatur, nec de cetero restituetur, quia non cognovit tempus visitationis suæ. Tu profecto, tu, inquam,
99 es hæc civitas, pluribus et magnis beneficiis a Deo decorata, et non cognovisti ea sed ingratus fuisti. Ipse te ad imaginem suam creavit. In medio ecclesiæ, non inter infideles te genuit. In florida civitate te posuit; aqua baptismi te sanctificavit; in domo religiosa te nutrivit. Tu autem post cogitationes tuas cucurristi, in vanitate sensus tui ambulasti, in profundum peccatorum devenisti. Dominus te vo-

cabat, et non respondebas ei. Sæpe te monuit, et consilium eius neglexisti. Quotiens te illuminavit, quotiens te ad cor convertit, quotiens de somno excitavit; invitabat te, et tu excusabas; trahebat, et tu resistebas ei. Tandem vicit pietas ineffabilis et immensa; tu peccasti, et ipse te visitavit. Tu cecidisti, et ipse te erexit. Tu ignorasti, et ipse te docuit. Tu cæcus fuisti, et ipse te illuminavit. A strepitu mundi, a tempestate pelagi te ad quietem et portum religionis perduxit; habitum sanctæ conversationis dedit; sacerdotem suum te esse voluit; ad gymnasia 100
suæ sapientiæ adduxit. Ingratus tamen semper fuisti et negligenter opus Dei fecisti. Cum tamen scires scriptum esse, Maledictus qui fecerit opus Dei negligenter, nec sic pietas divina te reliquit; sed semper ad meliora benigne perduxit, et, quod maximum est, te scientia scripturarum ornavit, sermonem prædicationis in ore tuo posuit, et quasi unum de magnis viris in medio populi te constituit. Tu autem alios

docuisti et teipsum neglexisti; alios curasti et teipsum non salvasti; elevasti cor tuum in decore tuo, et ideo perdidisti sapientiam tuam in decore tuo. Nihil factus es, et nihil eris in perpetuum. An ignoras quia servus sciens voluntatem Domini et non faciens vapulabit flagellis multis? An nescis quia Deus superbis resistit? Quomodo cecidisti, Lucifer, qui mane oriebaris, qui vulnerabas gentes, qui dicebas in
101 corde tuo, In cælum conscendam. Verumtamen in infernum detraheris, in profundum laci. Subter te sternetur tinea, et operimentum tuum erunt vermes. An putas nunc invenire misericordiam, qui scandalizasti plurimos, qui totiens a Deo vocatus et monitus, respondere noluisti? Ubi esset iustitia Dei? ubi æquitas iudicii? Non semper prosequitur misericordia peccatorem; terminos sibi statuit. Nonne scriptum est, Vocavi et renuistis, expandi manus meas et non fuit qui aspiceret: despexistis omne consilium meum et increpationes meas neglexistis; ego quoque in interitu

vestro ridebo et subsannabo cum vobis id quod timebatis advenerit? Ecce quia non semper misericordia peccatori dat veniam. An non consideras gradus misericordiæ in te finem habere, qui tot beneficiis a Deo honoratus in profundum pelagi cecidisti, qui tot gratiis ornatus ob tuam superbiam et inanem gloriam scandalum fuisti orbi terrarum? Non te itaque decipiat spes vana quam sequeris; vive amodo ut libet, 102
noli in hac et in alia vita pœnis infernalibus cruciari. Elige habitare cum iis qui ducunt in bonis dies suos et in puncto ad inferna descendunt; nec pudor te detineat; fac frontem meretricis; comedamus et bibamus, cras enim moriemur. Desperata est plaga tua et insanabilis facta est.' Hæc cum dixisset, totus exercitus vocibus tremendis ululabat, et verba eius repetebat, dicens, Desperata est plaga tua et insanabilis facta est. Ego vero memor admonitionum matris meæ, quamvis aliquantulum animo deiectus, pro viribus erexi me, et steti super pedes meos,

elevans oculos ad cælum unde auxilium exspectabam. Et ecce, Spes hilari vultu splendoribus divinis ornata, de alto descendens, ait, 'Quæ est ista quæ involvit sententias sermonibus imperitis, quæ posuit terminos misericordiæ, quæ infinitum vult finire, quæ aquas maris in manibus portare se credit? An non audisti
103 Dominum dicentem, In quacunque die ingemuerit peccator, omnium iniquitatum eius non recordabor? Quis est homo qui non peccat? quis potest dicere, Mundum est cor meum? Ad omnes enim oratio dominica spectat, in qua omnes homines dicere compelluntur, Dimitte nobis debita nostra. Apostolos hoc modo Dominus orare docuit: numquid ergo ad ceteros homines hæc oratio non pertinebit? Nonne Apostoli primitias Spiritus acceperunt? Cur autem docuit eos Dominus sic orare, si peccatum non habebant? et si habebant, quis poterit gloriari se peccatorem non esse? Audi dilectum discipulum Domini, Si dixerimus, inquit, quia peccatum non habemus, nos ipsos sedu-

cimus, et veritas in nobis non est. Iacobus Apostolus, In multis, ait, offendimus omnes. Omnes ergo peccaverunt, et iugiter egent misericordia Dei sancti Dei homines; scriptum est enim, Septies in die cadit iustus et resurget. Non ergo misericordia terminos habet; sed quotienscumque peccator ingemuerit, misericordia præsto erit. Nec interest utrum de magnis 104
aut de parvis peccatis loquamur. Cecidisti; surge, et misericordia te suscipiet. Corruisti; clama, et misericordia ad te veniet. Iterum cecidisti, iterum corruisti; convertere ad Dominum, et viscera eius pietatis tibi patebunt. Cecidisti, corruisti tertio et quarto; plange, misericordia te non derelinquet. Quotiens peccas, totiens surge, et misericordia finem non habebit. Ut quid improperas beneficia accepta, o feminarum pessima, Tristitia? An non David, propheta maximus, magna et multa beneficia accepit, de quo dixit Dominus, Inveni virum secundum cor meum, et tamen peccavit et quidem graviter tam in adulterio quam in

homicidio iusti viri et innocentis, nec tamen Dominus suam misericordiam in eo terminavit? Quid superbiæ peccatum adducis? Non ipse David elevavit cor suum et numerare fecit populum Israel? Gloriabatur enim quasi rex magnus et potens in virtute sua, nec
105 tamen ob hoc reprobatus est. Quare? quia peccatum suum non abscondit; non illud prædicavit sicut Sodoma; sed dixit, Confitebor adversum me iniustitiam meam Domino. Misericordia itaque non sibi terminos posuit; sed reprobi statuunt sibi fines, ut ad eos non transeat, nam usque ad terminos eorum vadit, sed ipsi repellunt eam. Hinc scriptum est, Perditio tua ex te, Israel; ex me tantummodo auxilium tuum. Aperi os tuum, inquit misericordia, et implebo illud; expande sinum tuum et dabo tibi mensuram bonam et coagitatam et supereffluentem. Persiste in orationibus et fletu, quia qui cœpit te diligere et beneficiis gratiisque ad suum amorem provocare, non deficiet, sed magis perficiet opus suum. Quænam

causa naturalis incipit opus ut in medio itineris desistat? Virtus seminis non cessat donec fructus ad perfectionem perducatur. Quæ avis relinquit pullos suos antequam seipsos regere valeant? Cur hoc faciunt? Quæ utilitas ex hoc provenit illis? Nulla 106
profecto, sed tantum labor. Amor igitur cogit causas naturales suos effectus ad perfectum perducere, bonitas compellit eas, quam cupiunt diffundere; bonum est enim sui ipsius diffusivum. Si hoc faciunt creaturæ, quid faciet Creator? Ipse enim amor est, ipse bonitas infinita. An non perficiet opus suum? Audi Dominum Iesum, Mea, inquit, voluntas est ut faciam voluntatem eius qui misit me, ut perficiam opus eius. Qui igitur cœpit te amare, te suis beneficiis et gratiis attrahere, te a peccatis mundare, procul dubio perficiet opus suum; hæc enim sunt præparationes æternæ vitæ. Cur igitur nunc cadens non es collisus? Nonne quia Dominus supposuit manum suam? Et quare supposuit manum suam? quare convertit ad se

cor tuum? Cur te ad pœnitentiam provocavit? Cur consolatus est te? Nonne ut te mundet, et gratia
107 sua dignum faciat, et ad vitam æternam perducat? Non sunt hæ illusiones aut imaginationes tuæ, sed divinæ inspirationes. Sed esto, imaginationes sint. Nonne bonæ sunt? Nonne de fidei virtute proveniunt? Cum itaque omne bonum a Deo sit, utique sunt hæ imaginationes divinæ illuminationes. Exulta ergo in verbis istis.' Ad hæc verba adeo confortatum est cor meum, quod præ gaudio psallere cœpi, dicens, Dominus illuminatio mea et salus mea; quem timebo? Dominus protector vitæ meæ; a quo trepidabo? Et ad pedes Domini cum lacrimis provolutus, dixi, Domine, si consistant adversum me castra, non timebit cor meum. Quoniam fortitudo mea et refugium meum es tu, et propter nomen tuum deduces me et enutries me.

EXPLICIT expositio vel meditatio fratris Hieronimi Savonarolæ Ferrariensis, sacri ordinis prædicatorum, in psalmum, In te Dominum 108
speravi &c., quam morte præventus explere non potuit.

AN EXPOSITION upon the fiftieth[1] Psalm, by the Reverend Father, Brother Girolamo Savonarola of Ferrara, of the Order of Preachers, while he was in prison.

Alas! wretch that I am, destitute of all help, who have offended heaven and earth, whither shall I go? whither shall I betake me? to whom shall I flee for succour? who will have compassion on me? To heaven I dare not lift up mine eyes, for I have grievously sinned against it. On earth I find no place of refuge, for I have been an offence unto it. What therefore shall I do? Shall I despair? God forbid. God is merciful; my Saviour is pitiful. God alone

[1] This is in accordance with the numeration of the Septuagint. It is the fifty-first in the English versions.

therefore is my refuge. He will not despise His own work, He will not reject His own image. To Thee therefore, most merciful God, I come sad and sorrowful, for Thou alone art my hope, Thou alone art my refuge. But what shall I say unto Thee, seeing that I dare not lift up mine eyes? I will pour out words of sorrow. I will implore thy mercy. I will say;

v. 1. *AVE mercy upon me, O God, according to Thy great compassion*, Thou God who dwellest in light unapproachable, a God that art hidden, who canst not be seen by bodily eyes nor comprehended by any created intelligence, nor expressed by tongue of men or angels. My God, incomprehensible as Thou art, I seek Thee; ineffable as Thou art, I call upon Thee, whatsoever Thou art, who art in every place. For I know that Thou art the highest thing of all: if indeed Thou art a thing, and not rather the cause of all things—if indeed Thou art a cause. For I find no name by which I may express Thine ineffable

majesty. God, I say, who art whatsoever is in Thee, —for Thou art Thine own very wisdom, Thy goodness, Thy power, and Thy perfect felicity—since therefore Thou art merciful, what art Thou but mercy itself? And what am I but very misery? Behold therefore, O God who art mercy, behold, misery is before Thee. What wilt Thou do, O Mercy? Verily, Thine own work. Canst Thou go back from Thine own nature? And what is Thy work? To take away misery, to raise up the miserable. Therefore have mercy on me, O God, God, I say, who art mercy, take away my misery, take away my sins, for they are my chief misery. Raise me up from my misery. Shew forth in me Thy work; exercise on me Thy power. *Deep calleth unto deep*[1]. The abyss of misery calleth upon the abyss of mercy; the abyss of sins calleth upon the abyss of grace. Greater is the abyss of mercy than the abyss of misery. Let therefore deep swallow

[1] Ps. xlii. 7.

up deep. Let the deep of mercy swallow up the deep of misery. Have mercy on me, O God, after Thy great mercy; not according to the mercy of men, which is but small, but after Thine own which is great, yea which is immeasurable, which is incomprehensible, which infinitely surpasseth all sins, according to that Thy great mercy, wherewith Thou didst so love the world, as to give Thine Only-begotten Son[1]. What forgiveness can be greater, what love greater? Who can despair? Who should not have confidence? God was made man and for men was crucified. Have mercy therefore on me, O God, according to this Thy mercy, by which Thou didst deliver up Thy Son for us, by which through Him Thou hast taken away the sins of the world, by which through His Cross Thou hast enlightened the minds of men, by which Thou hast restored the things which are in heaven and which are in earth, through Him[2]. Wash me, Lord,

[1] John iii. 16. [2] Col. i. 20.

in His blood; enlighten me in His humility; restore me in His resurrection. Have mercy on me, O God, not according to Thy small mercy; for Thy small mercy is displayed when Thou relievest men from bodily evils; but it is great, when Thou forgivest sins, and by Thy grace liftest men up above the high places of the earth. Even so, O Lord, pity me according to this Thy great mercy, that Thou mayest convert me to Thyself, that thou mayest blot out my sins, that Thou mayest justify me by Thy grace.

And according to the multitude of Thy compassions blot out my iniquity. Thy mercy, Lord, is the abundance of Thy pity, with which Thou dost pitifully regard the wretched. Thy compassions are the works and outgoings of Thy mercy. Mary Magdalene came to Thy feet, good Jesu; she washed them with her tears, she wiped them with her hair[1]. Thou forgavest her and sentest her away in peace. This, Lord, was

[1] Luke vii. 37—50.

one of Thy compassions. Peter denied Thee, and with an oath disavowed Thee[1]. Thou lookedst upon him; he wept bitterly; Thou forgavest him, and didst confirm him as chief among the Apostles. This, Lord, was another of Thy compassions. The robber on the cross was saved with one word[2]. Paul in the hot zeal of persecution was called, and straightway was filled with the Holy Ghost[3]. These are Thy compassions, Lord. All time will fail me, if I should seek to tell of all Thy compassions[4]. None can glory in himself. Let them all come that are righteous both in heaven and on earth, and let us ask them before Thee whether by their own virtue and goodness they be saved. Surely they all with one heart and one mouth will answer, *Not unto us, O Lord, not unto us, but to*

[1] Luke xxii. 55—62. [2] Luke xxiii. 43.

[3] Acts ix. 5; xiii. 9.

[4] In the Primer there follows: 'for loke how many righteous men there be, and so many are thy godlyk compassions.' This is not in the Latin MS., but it seems to make the connexion clearer.

Thy name give glory, for Thy mercy and for Thy truth's sake[1]. *For it was not by their own sword that they gat possession of the land, neither did their own arm save them; but Thy right hand and Thine arm and the light of Thy countenance, because Thou hadst delight in them*[2]; that is, not by their own deservings or by their own works have they been saved, lest any man should be able to boast, but because it seemed good in Thy sight. This the prophet declared yet more plainly concerning himself when he said, He saved me because He would have me[3]. Since therefore Thou art the same God, *with whom is no variableness neither shadow of turning*[4], and we are Thy creatures (even as our fathers who were born of concupiscence sinners even as we), and since *there is one Mediator between God and men*[5], Christ Jesus who abideth for ever, why dost Thou not pour out Thy compassions

[1] Ps. cxv. 1. [2] Ps. xliv. 3.
[3] Ps. xviii. 19. [4] James i. 17. [5] 1 Tim. ii. 5.

upon us, even as Thou didst pour them out upon our fathers? Hast Thou forgotten us? or are we the only sinners? or was it not for us that Christ died? or are all Thy mercies spent and none left? O Lord our God, I ask of Thee, I beseech Thee, blot out my iniquity according to the multitude of Thy compassions. For many and infinite are Thy compassions; one is enough for me, namely that according to the multitude of Thy compassions Thou wouldest blot out my iniquity; that as Thou hast drawn and received and justified numberless sinners, so Thou wouldest vouchsafe to draw and receive and justify me by Thy grace. According therefore to the multitude of Thy compassions blot out my iniquity. Wash and cleanse my heart, so that all iniquity being blotted out and all uncleanness being purged away, it may be made as a clean table whereon the finger of God may write that law of love with the which no iniquity can dwell.

v. 2. *ASH me throughly from my iniquity and cleanse me from my sin.* I confess, Lord, Thou hast once blotted out my iniquity; yet again hast Thou blotted it out; Thou hast washed me a thousand times. Yet wash me from my iniquity; for I have fallen again. Dost Thou spare a sinful man up to a certain number of sins? When Peter asked Thee, How often shall my brother sin against me and I forgive him? until seven times[1]? Thou answeredst, I say not unto thee until seven times, but until seventy times seven—taking the definite number for an infinite number. Wilt Thou then cut off Thy forgiveness from man? Is not God greater than man? Is He not better than man? Nay rather, God is a great Lord, and *every man living is altogether vanity*[2]*;* and God alone is good, and every man a liar[3]. Hast Thou not said,

[1] Matt. xviii. 21, 22.

[2] Ps. xxxix. 11. [3] Rom. iii. 4.

In whatsoever day the sinner shall mourn because of his sins, I will not remember all his iniquities any more? Behold, I, a sinner, do mourn, because my wounds are corrupt through my foolishness[1]. I am become miserable and am utterly bowed down. All the day long in sorrow do I approach unto Thee. I am afflicted and greatly cast down, I roar for the disquietude of my heart. Lord, all my desire is before Thee, and my groaning is not hid from Thee. My heart is sore troubled within me; my strength is departed from me, and the very sight of my eyes is with me no more. Why then, O Lord, dost Thou not blot out mine iniquity? Though Thou hast already blotted it out according to the multitude of Thy compassions, wash me yet more throughly from my iniquity; for as yet I am not perfectly cleansed; perfect Thine own work. Take away all my offence; take

[1] Ps. xxxviii. 5—10. The Vulg. has 'a facie insipientiæ meæ'= when I look my folly in the face.

away my guilt; kindle afresh Thy light; inflame my heart with Thy love; banish my fear, because *perfect love casteth out fear*[1]. Let the love of the world, the love of the flesh, the love of self utterly depart from me. Throughly, more and more, wash me from my iniquity, for I have offended against my neighbour. And from my sin wherewith I have offended God do Thou cleanse me, so as not only to blot out my fault and my guilt, but to destroy the incitement to sin. Wash me, I say, with the water of Thy free mercies,—that water of which he that drinketh shall never thirst, but it shall become within him a fountain of water springing up unto life eternal[2]. Wash me with the water of my tears, wash me with the water of Thy holy Scriptures, that I may be worthy to be numbered among those to whom Thou saidst, *Now are ye clean because of the word which I have spoken unto you*[3].

[1] 1 John iv. 18. [2] John iv. 14.
[3] John xv. 3.

v. 3. *OR I acknowledge my iniquity, and my sin is ever before me.* For although from the beholding of Thy mercy and Thy compassions, O Lord, I betake me to Thee with confidence, yet I come not as the Pharisee[1], who did not really pray before Thee but rather praised himself and despised his neighbour, but as the Publican, who did not dare so much as to lift up his eyes to heaven. For I acknowledge my iniquity. For while I ponder my sins, I dare not lift up my eyes, but humbling myself with the Publican, I say, God be merciful to me a sinner. For my soul wavers between hope and fear; now through fear of the sins which I know to be in me I despair; now through hope of Thy mercy I am lifted up. But because Thy mercy is greater than my misery, in Thee, Lord, will I hope always, and I will sing of Thy mercies for evermore. For I know that Thou wouldest not the

[1] Luke xviii. 11—13.

death of a sinner, but that he should be converted, that he should acknowledge his iniquity, that he should forsake his sin, and should come unto Thee and live. My God, grant unto me that I may live in Thee. For I acknowledge my iniquity. For I know how grievous it is, how oft-repeated, how destructive. I am not ignorant of it, I hide it not; but I set it before my eyes, that I may wash it with my tears, that I may confess against myself my unrighteousness unto the Lord; for my sin also which I have proudly committed against Thee is ever against me—therefore against me, because against Thee have I sinned. It is truly against me, because it is against my soul, because it ever accuseth me before my Judge, because ever and everywhere it calleth loudly to me, and it is so against me, that it is ever setting itself against me, that my prayer may not reach Thee, that it may take away Thy mercy from me, and hinder Thy mercy from coming unto me. Therefore do I tremble, there-

fore do I groan, therefore do I implore Thy mercy. Therefore, O Lord, as Thou hast granted me grace to acknowledge my iniquity and weep for my sin, [1]even so do Thou make perfect my contrition, fill up that which is lacking in my confession, and carry on my satisfaction to its accomplishment. *For every good gift and every perfect gift is from above and cometh down from the Father of lights*[2].

v. 4. *GAINST Thee only have I sinned, and done evil in Thy sight; that Thou mayest be justified in Thy sayings and mayest overcome when Thou art judged.*

Of a truth against Thee only have I sinned, because Thou hast commanded me to love Thee for Thine own sake, and to love all creatures for Thy

[1] 'Even so...accomplishment.' For this the Primer gives 'Even so accomplish this Thy benevolence, giving me perfect faith, and drawing me to Thy Son, which hath made a full satisfaction for all my sins. Give me Lord this precious gift.'

[2] James i. 17.

sake. But I have loved the creature more than Thee, loving it for its own sake. But what is sin but to cling to the love of the creature for its own sake? And what is that but to act in opposition to Thee? Of a truth he who loves the creature for its own sake, makes the creature his god. I therefore have sinned against Thee only, because I have made the creature my god, I have cast Thee away, and against Thee only have I done wrong. For I have not sinned against any creature, although I have sought my chief good in a creature, because I was not commanded to love any creature for its own sake. For if Thou hadst bidden me love an angel for his own sake, and I had loved money for its own sake, then verily I had sinned against the angel. But since Thou only art to be loved for Thyself, and the creature is to be loved in Thee and for Thee, I truly have sinned against Thee only, when I have loved the creature for itself, and, what is worse, have done evil in Thy sight. For I

was not ashamed to sin in Thy sight. O God, how many sins have I committed before Thee, which I should never have perpetrated in the sight of men, nay, which I should never have wished men to know! I have feared men more than Thee; because I was blind and loved blindness. Therefore I neither saw nor considered Thee. I had only fleshly eyes; therefore I only saw men who are flesh and feared them. But Thou didst behold all my sins and didst number them; therefore I shall not be able to hide them from Thee, nor to turn my back and flee from Thy face. Whither shall I go from Thy spirit, and whither shall I flee from Thy face[1]? What then shall I do, whither shall I turn me, whom shall I find as my defender, whom, I beseech Thee, save Thee, O my God? Who is so good, so pitiful, so merciful as Thou, who dost in pity inconceivably surpass all creatures? For it is Thy property to have mercy and to forgive, who

[1] Ps. cxxxix. 7.

declarest Thy Almighty power most chiefly in shewing mercy and pity[1]. I confess, Lord, against Thee only have I sinned and done evil in Thy sight. Have compassion upon me, and declare Thine almighty power in me, *that Thou mayest be justified in Thy sayings.* For Thou hast said, *I came not to call the righteous, but sinners to repentance*[2]. Be justified, Lord, in Thy sayings. Call me, receive me, grant me to bring forth fruit meet for repentance, because for this Thou wast crucified, for this wast Thou dead and buried. For Thou saidst, *When I shall have been lifted up from the earth, I will draw all unto myself*[3]. Be Thou justified in Thy sayings; draw me after Thee, let us run after the sweet odour of Thy ointments. For Thou saidst, *Come unto me all ye that labour and are heavy laden, and I will refresh you*[4]. Lo, I come

[1] These quotations are in two familiar Collects of the English Liturgy, one of which is taken from the Sacramentary of Gregory, and the other from the Roman Missal.

[2] Mark ii. 17. [3] John xii. 32. [4] Matt. xi. 28.

to Thee laden with sins, labouring day and night in the disquietude of my heart. Refresh me, Lord, that Thou mayest be justified in Thy sayings, and mayest overcome when Thou art judged. For many say, *There is no help for him in his God*[1]; *God hath forsaken him*[2]. Overcome these, Lord, when Thou art judged by them; do Thou never forsake me; grant me Thy mercy and salvation, and they are overcome. For they say that Thou wilt not have compassion on me, that Thou wilt cast me away from Thy presence, that Thou wilt receive me no more. Thus art Thou judged by men, thus men speak concerning Thee; these are their judgments. But do Thou in Thy pity and Thy mercy have compassion upon me and overcome their judgments: shew forth Thy mercy towards me; let Thy pity be praised in me, make me one of the vessels of Thy mercy, that Thou mayest be justified in Thy sayings and mayest overcome when Thou

[1] Ps. iii. 2. [2] Ps. lxxi. 11.

art judged. For men judge Thee to be harsh and severe. Do Thou by Thy pity and gentleness overcome their judgments, that men may learn to have compassion on sinners, and that transgressors may be inflamed to repentance, when they see in me Thy pity and Thy gentleness.

v. 5. *OR, behold, I was conceived in iniquities and in sins did my mother conceive me.* Regard not, Lord, the grievousness of my sins, neither consider their multitude, but acknowledge Thine own handy-work; remember that I am dust and that all flesh is grass. For lo, in iniquities was I conceived, and in sins did my mother conceive me. My natural mother, I say, of concupiscence conceived me, and in her I became tainted with original sin. What is original sin, but the lack of original righteousness and of the perfect rectitude of man? Man therefore conceived and born in sin of this kind is altogether crooked, altogether perverse; the flesh

lusteth against the spirit, the reason is weak, the will infirm, the man frail and like to vanity; the senses deceive him, the imagination beguiles him, ignorance leads him astray out of the way; he has numberless impediments which withdraw him from good and drive him to evil. Therefore original sin is the root of all sin and the inciter of all unrighteousness. For though in each man it is of its own nature one, yet potentially it is all sins. Thou seest therefore, Lord, what and whence I am, for in original sin, which contains all sins and all iniquities, I was conceived, and in it my mother conceived me. Therefore being altogether born in sins and surrounded with snares on every side, how shall I be able to escape? *For the good that I would I do not, and the evil that I would not that I do; for I find another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin and death*[1].

[1] Romans vii. 19, 23.

Therefore the more frail and beset with so many snares Thy pity seeth me to be, the more let it lift me up. For who would not have compassion on the weak? Who would not feel sympathy for one that is sick? Come, come, thou sweet Samaritan, and succour him that is wounded and half dead; tend my wounds; pour in oil and wine; set me upon thy beast; bring me to the inn; commit me to the care of the host; take out twopence and say to him, Whatsoever thou spendest more, when I come again I will repay thee[1].

v. 6. *OR, lo! Thou hast loved truth: the unknown and hidden things of Thy wisdom hast Thou declared unto me*[2]. Come, most sweet Samaritan. Behold, Thou hast loved truth—the truth, I say, of the promises which Thou hast made to man-

[1] Luke x. 30—37.

[2] The translation is from the Vulgate, which here closely follows the Septuagint.

kind; truly Thou hast loved them, for Thou hast made and kept them. For Thy love is nothing else but to do good. For in Thyself Thou art immutable; Thou usest not, as we, now to love and anon to love not, so that the operation[1] of Thy love should pass away and return; but Thou art love which never changes. For God is love. Therefore to love Thy creature is to do good to it, and those to whom Thou doest most good Thou lovest most. What then meaneth it that Thou lovest Thine own truth, but that Thou doest and keepest truth? Thou didst promise unto Abraham a son, when he was now old, and to Sarah when barren and stricken in age; and Thou didst keep Thy promise because Thou lovedst truth. To the children of Israel Thou didst promise a land flowing with milk and honey; and at length Thou didst give it them, because Thou

[1] For *actus* it may be permitted to conjecture that Savonarola wrote *æstus*, 'the tide' should ebb and flow.

lovedst truth. To David Thou didst promise, saying, *Of the fruit of Thy body will I set upon Thy seat*[1]. It came to pass, because Thou lovedst truth. Numberless have been Thy promises in which Thou hast always been faithful. And wherefore hast Thou always been faithful? Because Thou hast loved truth. To sinners who flee to Thee Thou hast promised pardon and grace, and not one of them hast Thou ever defrauded, because Thou hast loved truth. That prodigal son, who took his journey into a far country, and wasted his whole substance with riotous living, when he was come to himself, came to Thee, saying, Father, I have sinned against heaven and before thee; I am no more worthy to be called thy son; make me as one of thy hired servants[2]. When he was yet a great way off, Thou didst behold him with the eyes of Thy pity, Thou didst run to him, Thou didst fall upon his neck and kiss him, Thou broughtest forth

[1] Ps. cxxxii. 11. [2] Luke xv. 13—24.

the best robe, Thou didst put a ring on his hand and shoes on his feet, Thou didst kill the fatted calf, Thou madest all the house to rejoice, saying, Let us eat and be merry, for this my son was dead and is alive again, he was lost and is found. Wherefore didst Thou these things, O Lord my God? Surely because Thou lovedst truth. Love therefore, O Father of mercies, this truth in me who return to Thee from a far country. Run to meet me and give me a kiss of Thy mouth, restore to me those best ornaments, draw me into Thy house, kill the fatted calf, that all who hope in Thee may rejoice in me, and let us feast together at spiritual banquets. Shall it be said, Lord, that for me alone Thou wilt not keep this truth? If Thou shouldest mark iniquities, O Lord, who shall abide it? Verily, Thou wilt not mark iniquities, because Thou hast loved truth, yea, hast loved it with boundless love. For what is the truth which Thou hast loved? Is it not Thy Son, who said I am the

Way, the Truth, and the Life? For He Himself is the Truth from which all truth in heaven and in earth is named. This therefore Thou hast loved, and in It alone Thou hast been well pleased. And why is it that in It alone Thou hast been well pleased? Because It alone Thou hast found without spot, and hast willed that It should die for sinners. Keep therefore, O God, this Truth. Lo, I am a great sinner in whom Thou wilt keep it, to whom Thou mayest forgive many sins, whom Thou mayest wash with the blood of Christ, whom Thou mayest redeem through His Passion. Wherefore, Lord, hast Thou given me this knowledge of Thy Son, wherefore this faith concerning Him? Is it that I may be vexed with greater sorrow, beholding my redemption and failing to secure it? God forbid. Rather that, understanding the pardon procured for me, I may lay hold of it through the grace of Christ. Redeem me, therefore, O Lord; for the unknown and hidden things of Thy wisdom hast Thou

declared unto me, that this very knowledge may help me and bring me to salvation. These things verily the philosophers knew not; these things were obscure to them; these things were altogether hidden from them; these things before the Incarnation of Thy Son no man knew save the few who were objects of Thy love. Most curious searchers of the human heart[1]—I mean the wise men of this world—lifted up their eyes across the heaven and could not find out this wisdom of Thine, because Thou hast hidden these things from the wise and prudent, and hast revealed them unto babes[2], that is, to lowly fishermen and to Thy holy prophets who have delivered them to us. If therefore Thou hast declared to me the unknown and hidden things of Thy wisdom and Thy Scriptures, why do I know them in vain? For in vain do I know them, if they bring me not to salvation. For

[1] *Cordis.* The English translators seem to have had *orbis*, which they render *the world.* [2] Matt. xi. 25.

even the philosophers, when they had known God, glorified Him not as God, neither gave thanks, but they became vain in their thoughts, for professing themselves to be wise, they became fools[1]. Wilt Thou suffer me to be one of the number of such as these? God forbid. For Thou art that very mercy which never fails the penitent. Spare therefore, O Lord, spare Thy servant, and bid him be reckoned amongst Thy household slaves, that the unknown and hidden things of Thy wisdom which Thou hast declared to him, may lead him to the fount of wisdom which is on high, that Thou mayest be praised in the operation of Thy mercy which Thou hast exercised towards Thy servant, O Lord, who never failest them that hope in Thee.

v. 7. *HOU shalt purge me with hyssop, O Lord, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow.*

[1] Romans i. 21, 22.

Therefore, O Lord, because Thou hast loved truth, and hast declared to me the unknown and hidden things of Thy wisdom, I entertain strong hope and am confident that Thou wilt not banish me from Thy presence, but wilt sprinkle me with hyssop and I shall be clean. Hyssop is a lowly herb, hot and fragrant; and what else doth this typify, but Thy Son, Our Lord Jesus Christ, who humbled Himself unto death, even the death of the cross, who by the heat of His own boundless love hath loved us and washed us from our sins in His own blood; who by the fragrance of His goodness and kindness and justice hath filled the whole world with His sweetness? With this hyssop therefore Thou shalt sprinkle me, while Thou shalt pour out the virtue of His blood upon me, when by faith Christ shall dwell in me, when through love I shall have been united to Him, when I shall imitate His humility and passion. Then shall I be cleansed from all my uncleannesses; then shalt Thou wash me with

my tears flowing from the love of Christ. Then shall I travail in my groaning, every night shall I wash my bed with my tears, I shall water my couch[1]. Then therefore shalt Thou wash me and I shall be whiter than snow. For snow is white and cold. Therefore, Lord, if Thou shalt sprinkle me with hyssop, I shall be whiter than snow, because I shall be throughly bathed in Thy Light, which surpasses all material whiteness, and, fired thereby with the love of heavenly good things, I shall relinquish all fleshly affections, cold unto worldly things, and inflamed unto heavenly.

v. 8. *HEN I hearken*[2], *Thou shalt give me joy and gladness; and the bones which have been broken shall rejoice.* For then, Lord, will I pray to Thee, and in the morning, that is, in the beginning of Thy Light, Thou shalt hear my voice. *And I will hear what the Lord God will say concerning me, for He will speak peace to His people*[3]. And Thou wilt give

[1] Ps. vi. 6. [2] Literally, *To my hearing.* [3] Ps. lxxxv. 8.

me peace, Lord; Thou wilt give peace to me, because I have hoped in Thee. When I hearken, Thou wilt give joy and gladness, when I hear what Mary heard. And what did Mary hear? I speak of her who wept at Thy feet. What then did she hear? *Thy faith hath made thee whole; go in peace*[1]. I shall hear also what the robber heard. *To-day shalt thou be with me in Paradise*[2]. Therefore I shall have joy from the remission of sins, gladness from the promise of blessings. Shall I not rejoice and be glad when Thou shalt render double for all my sins[3]? Then shall I begin to taste Thy sweetness, Lord; then shall I learn to dwell in the heavenly places; then shall I say with the prophet, How great is the abundance of Thy sweetness, O Lord, which Thou hast laid up for them that fear Thee[4]. Then shall I rejoice and be

[1] Luke vii. 50. Savonarola in common with many others identifies the woman of Luke vii. 37 sqq. with Mary Magdalene, for which there is no satisfactory evidence.

[2] Luke xxiii. 43. [3] Is. xl. 2. [4] Ps. xxxi. 19.

glad, and the bones which have been broken shall exult. What are the bones which sustain the flesh, but the powers of the rational soul which uphold the frailty of our flesh, lest it run into all vices, and lest the whole man become flesh, and utterly waste away? These bones therefore have been broken because the reason hath been weakened, and the will is very prone to evil. No longer does the flesh obey reason, but reason the flesh. I am not able to resist vices, because my bones have been broken. And wherefore broken? Because they have left Thee, the fountain of living waters, and have hewn out for themselves broken cisterns, which can hold no water[1]; because they are not replenished with Thy grace, without which none can live well. For without Thee we can do nothing. They trusted in their own strength which was no strength; therefore in their own foolishness did they fail. Let Thy strength, Lord, come, and the

[1] Jer. ii. 13.

bones which have been broken shall rejoice. Let Thy grace come, let faith come which worketh by love[1]; let powers and gifts come, and the broken bones shall exult. For the reason shall exult, the memory shall be glad, the will shall rejoice; and that, because they shall leap forth beyond themselves while they shall proceed to good works; with great power shall they be exercised therein, neither shall they fail, but with Thy help they shall be brought to good effect.

v. 9. *URN away Thy face from my sins, and blot out all mine iniquities.* Wherefore, Lord, regardest Thou my sins? Why numberest Thou them? Why considerest Thou them so diligently? Knowest Thou not that man is as a flower of the field? Wherefore lookest Thou not rather on the face of Thy Christ? Alas, wretch that I am, why see I Thee angry with me? I confess I have sinned, but do Thou in Thy

[1] Gal. v. 6.

goodness have mercy upon me: turn away Thy face from my sins. Thy face is Thy knowledge; turn away therefore Thy knowledge from my sins. I mean not that knowledge which consists in simple apprehension, wherewith Thou seest all things at all times, but the knowledge which consists in approval and disapproval, whereby Thou dost approve the actions of the just, and by disapproving dost condemn the sins of the wicked. Take not such knowledge of my sins as to impute them to me; but turn away Thy face from my sins, that through Thy mercy they may be blotted out. Regard, Lord, the soul which Thou hast created, regard Thy likeness which Thou hast formed. For Thou didst create it in Thine image, and I poor wretch have overlaid it with the likeness of the devil. Turn away Thy face from the likeness of the devil, that Thou be not angry with me, and regard Thine own likeness that Thou mayest have mercy upon me, O merciful Lord. When Zacchaeus was climbing into

the figtree[1], Thine eye was upon him, and Thou didst go down to his house, which Thou certainly wouldst never have done, hadst Thou regarded in him the likeness of the devil. But because Thou sawest Thine own likeness in him, Thou hadst compassion on him, and bestowedst salvation upon him. He himself promised to restore his illgotten gains fourfold, and to give the half of his goods to the poor, and he obtained mercy and salvation. I give up my whole self to Thee. I reserve nothing for myself; I promise to serve Thee ever with a sincere heart. I will pay my vows all the days of my life. Why therefore, Lord, dost Thou not regard in me also Thy likeness? Wherefore dost Thou still consider sins? Turn away, I intreat Thee, Thy face from my sins, and blot out all mine iniquities. Blot out all, therefore, that none may remain. For it is written, *Whosoever shall keep the whole law, and yet offend in one point, hath*

[1] Luke xix. 2—10.

become guilty of all[1], that is, in danger of Gehenna, which is the punishment of all the sins which lead to death. Blot out therefore all iniquities, lest there offend Thee any single one which makes guilty of all.

v. 10. *REATE in me a clean heart, O God, and an upright spirit make anew within me.* My heart hath deserted me, it never thinks of me, utterly forgetful of its own wealth. It wanders through pathless wastes, it hath travelled into a far country; it pursueth vanities, and its eyes are in the ends of the earth[2]; I have called it and it has not answered me; it is gone, it is lost, it is sold under sin[3]. What therefore, Lord, what shall I say? Create in me, O God, a clean heart, an humble heart, a gentle heart, a peaceable heart, a kind heart, a pitiful heart, such as would inflict evil on none, which

[1] James ii. 10. [2] Proverbs xvii. 24.
[3] Rom. vii. 14.

would not render evil for evil but good for evil, which would love Thee above all things, ever think of Thee, speak of Thee, give Thee thanks, take pleasure in hymns and spiritual songs, have its conversation in heaven. Create such a heart in me, O God; bring it forth out of nothing, that what it cannot be by nature, such it may become through grace. For this grace comes from Thee alone by creation into the soul; this is the very essence of the pure heart; this draws with itself all virtues, drives out alike all vices. Create therefore a clean heart in me by Thy grace, O God, and renew a right spirit within me. For Thy Spirit shall guide me into the right way, for it shall cleanse me from earthly affections, and shall raise me to things above. For he who loves and that which is beloved are one. He therefore who loves bodies is body, but he who loves spirit is spirit. Give me a spirit loving Thee, and worshipping Thee, the supreme Spirit. *For God is a Spirit, and*

they that worship Him must worship Him in spirit and in truth[1]. Give a right spirit, one which seeks the things not which are its own but which are Thine. Renew a right spirit within me; renew, because the former one which Thou hadst given me, my sins have quenched. Give me a new spirit, which may renew that which hath waxed old. For my soul is spirit, and by Thee so created as to be upright in itself. For by its own nature it loveth Thee above itself, and for Thy sake desireth all things. For natural love is upright inasmuch as it is from Thee; but from its own crooked will it has grown old in sin, and causes its natural love to decay. Renew therefore this spirit and this love by Thy grace, that it may walk uprightly according to its own nature. Renew it within me, that it may so establish its roots within, that they can never more be plucked up. Renew it, I say, within me, that it may ever make me glow with heavenly love, ever

[1] John iv. 24.

cause my desires to rise to Thee, to embrace Thee continually, never to desert Thee.

v. 11. *AST me not away from Thy presence, and take not Thy Holy Spirit from me.*

Behold, Lord, I stand before Thy face, that I may find Thy mercy. I stand before Thy goodness and Thy kindness. I look for Thy gracious answer. Send me not forth confounded from Thy presence. Who ever, Lord, came to Thee, and went away confounded? Who ever sought Thy presence, and departed empty? Truly in the abundance of Thy pity Thou dost exceed both the deserts and prayers of suppliants, and bestowest more than men can either desire or understand. From the beginning of the world hath it not been heard that Thou hast cast forth one who came to Thee, confounded from Thy presence. Shall I, Lord, be the first cast forth from Thy presence? Wilt Thou begin with me to confound those that come to Thee? Wilt Thou no longer be willing to show mercy and to

spare? God forbid. The woman of Canaan[1] could follow Thee, she could cry aloud, she could fill the air with her words, she could move Thy disciples to compassion, and Thou didst keep silence. She persevered in knocking, she besought Thee saying, Lord help me. But Thou didst not even then vouchsafe an answer. The disciples intreated for her, saying, Send her away, for she crieth after us. What, I pray Thee, what, Lord, didst Thou answer them? 'Twould seem she wept fruitlessly, her labour was in vain. For Thou saidst, I am not sent but unto the lost sheep of the house of Israel. Hearing this, what ought the woman of Canaan to have done? Clearly to have despaired of the grace for which she longed. Yet she did not despair. But confident of Thy mercy she asked again and again, saying, Lord help me. And when she importunately persisted, Lord, Thou didst answer, It is not good to take the children's bread

[1] Matt. xv. 21 sqq.

and to cast it unto dogs; as though Thou hadst plainly said, Depart from me: ye Canaanites are dogs; ye are unclean; ye are idolaters; the boons of heavenly grace pertain not to you; I ought not to take them from the Jews who worship the true God, and give them to you dogs, who worship demons. What wilt thou do now, O Canaanite? Be abashed at length and get thee gone, because the Lord is angry not only with thee, but with thy whole race. Who, O Lord God, at these words of Thine would not have departed in confusion? Who would not have murmured against Thee? Who would not have judged Thee cruel? And yet this very woman persevered in her prayer; she did not lose hope; she was not offended at harsh words; she was not angered, but rather humbled; and persisting in her petition she said with confidence, Lord, what Thou sayest is true; but I seek not bread, I seek not the privileges of children; because I am a dog. I seek the crumbs which fall from Thy children's

table; let them abound with miracles and privileges; but to me let not this least of blessings be denied, that my daughter be set free from the thraldom of the devil, for even dogs eat of the crumbs which fall from their masters' table. Lo, what great faith! what great confidence! what great humility! Therefore Thou, not angered with her importunity, but rejoicing at her constancy, saidst, O woman, great is thy faith, be it unto thee even as thou wilt. Why were these things written, O Lord my God? That we may learn to hope in Thee, that we may persevere in prayer with piety and humility. Thou art willing to give; but the kingdom of heaven suffereth violence, and the violent take it by force[1]. For whatsoever things were written, were written for our learning, that through patience and comfort of the Scriptures we may have hope[2]. Cast not away therefore from Thy presence, Lord, me who day and night stand weeping and wailing before Thy

[1] Matt. xi. 12. [2] Rom. xv. 4.

face, not that Thou mayest set me free from the bodily oppression of the devil, but that Thou mayest rescue my soul from his spiritual thraldom. Confound me not, good Jesus, because my hope is in Thee alone. I have no salvation, save in Thee, O Lord my God. For all men have forsaken me; for my brethren and my sons have cast me off; my own bowels abhor me; I have no other helper save Thee. Cast me not away therefore from Thy presence, and take not Thy Holy Spirit from me. *No man can say that Jesus is the Lord, but by the Holy Ghost*[1]. Therefore if I call upon Thee, I do this by the Holy Spirit. If I grieve for the sins I have committed, if I seek pardon, I do this of a truth by the Holy Spirit. Therefore I implore Thee, take not Thy Holy Spirit from me, that He may be with me, and may work with me. For we know not what to pray for as we ought, but the Spirit helpeth our infirmity and maketh entreaty for us, that is to say,

[1] 1 Cor. xii. 3.

causeth us to make entreaty, with groanings that cannot be uttered[1]. This Thy Holy Spirit then take not from me; that He may teach me to pray, and may help me in my travail, and may cause me to persevere in prayers and tears, that at length I may find grace before Thee, and may serve Thee all the days of my life.

v. 12. *RESTORE unto me the joy of Thy salvation, and uphold me with Thy princely Spirit.* 'Tis a great thing that I ask, Lord, for Thou art a great Lord God, and a great King above all gods. He wrongs Thee who seeks small boons at Thy hands. Small are all things which pass away; small are all material things. Great and precious are things spiritual. Take away spirit, take away soul from matter, what is left save refuse? what save dust and shadow? There is therefore as much difference between spirit and matter, as between matter and its shadow. He therefore who seeks from Thee things material, seeks small things,

[1] Rom. viii. 26.

but he who demands spiritual things, verily demands great things; yea, the greatest things of all, he who seeks the joy of Thy salvation. For what is Thy salvation, save Jesus Thy Son? This is the true God and eternal Life[1]. Why therefore should I not seek from Thee, the Father incomprehensible and most bountiful, this Salvation, whom Thou hast delivered up for me upon the cross? For Thou hast offered Him to me. Why should I be ashamed to seek Himself? It is the greatest, yea, an infinite gift. I am not worthy of so great a gift, and yet it becometh Thee to give such great things. On account therefore of this unspeakable pity, I dare draw near to Thee with confidence, and seek the joy of Thy salvation. For if from the father of his flesh any son shall ask a fish, will he offer him a serpent? and if he shall ask an egg, will he give him a scorpion? and if he ask bread, will he give him a stone [2]?

[1] 1 John v. 20. [2] Luke xi. 11—13.

If therefore the fathers of our flesh, though they be evil and sinners, know how to give to their sons the good things Thou hast given unto them, how much more shalt Thou, O heavenly Father, who art essentially good, give Thy good Spirit to them that seek Thee. Behold Thy son returned from a far-off land, grieving and penitent, seeks from Thee the fish of faith. For like as the fish lieth hid beneath the waters, so faith is of those things which are not seen. He seeks, I say, true faith, that he may rejoice in Thy salvation. Wilt Thou offer him a serpent? Wilt Thou give him the poisons of unbelief which proceed from that wily old serpent the Devil? I seek from Thee, Lord, the egg of hope, that even as a chicken is hoped for from the egg, so Thou wouldst grant me to come from hope to the vision of Thy salvation, so that from the very hope may come forth vision, as the chicken from the egg. I seek the egg of hope, that meanwhile by hope itself my soul may be lifted up in this vale of

tears, and may rejoice in Thy salvation. Wilt Thou give me the scorpion of despair, that even as the scorpion has poison in the extremity of its tail, so I in the extremity of my life should cherish sin and flatter myself in the allurements of the world, as the scorpion seems to flatter in its face? I seek furthermore from Thee the bread of the love of Christ, whereby as bread He communicates Himself to all, that I may always rejoice in Thy salvation. Wilt Thou give me a stone, that is, hardness of heart? God forbid. Why therefore should I hesitate to seek and to obtain great things from Thee, O Lord, who dost stir me up and invite me to seek and to knock even unto importunity? But what can I seek more pleasing to Thee and more wholesome for myself, than that Thou wouldst restore me the joy of Thy salvation? I have already tasted how sweet the Lord is, how light and pleasant is His burden. I remember what peace, what tranquillity of mind I enjoyed, what time I rejoiced in the Lord, and exulted

in Jesus my God. Therefore do I now grieve the more because I know what I have sacrificed; I know how I have lost the greatest blessings; I therefore cry out with importunity, Restore to me the joy of Thy salvation, restore that which through my sins Thou hast taken away, restore that which by my own fault I have lost. Restore, I beseech Thee, through the merits of Him who ever stands at Thy right hand, and intercedes for us, that through Him I may feel that Thou art pacified towards me; that it may be a seal upon my heart; that I may say with the Apostle, *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me*[1]. But inasmuch as my frailty is great, confirm Thou me with Thy princely Spirit, that no troubles may avail to separate me from Christ, no terrors to make me go back from Thee, no tortures to weaken me. For my own strength is not so great that it can fight with the old Serpent, and prevail against

[1] Gal. ii. 20.

him. Peter has taught me how great is my weakness. He in his own person saw Thee, Lord Jesus, and was Thy close friend and companion; he tasted Thy glory on the mountain when Thou wast transfigured; he heard the Father's voice; with his own eyes he beheld Thy wondrous works; he himself too, in Thy strength, wrought many miracles; he walked on foot over the waters; Thy words so powerful, so sweet, he heard daily; he seemed to be of faith most fervent, and said that he was ready to go with Thee both to prison and to death[1]; and when Thou didst warn him of his denial of Thee, he believed Thee not, he was confident in his own strength, he put more trust in himself, a man, than in Thee, his God. But when a maid said to him, Thou art one of them, he was immediately afraid and denied it[2]. There came another maid, and said, Of a truth thou art one of them. Again he denied. He could not stand before a weak woman; how would

[1] Luke xxii. 33. [2] Matt. xxvi. 69.

he have stood before kings and tyrants? And when he was again asked and accused by them that stood by, he began to curse and to protest that he knew Thee not. What, thinkest thou, was it that he said? I suppose that he sware by God and the law of Moses that he knew Thee not, and he protested, saying, Think ye that I am a disciple of this Samaritan, this demoniac, this deceiver, who hath destroyed our law? I am Moses' disciple; but as for this man I know not whence He is. I thank God that their questioning ceased. For had not their questioning ceased, neither would his denial have ceased. A thousand interrogations would have produced a thousand denials, or rather a thousand perjuries and protestations. But these questionings were words. What if the Jews had come to blows? Of a surety Peter would have left no means untried by denials and perjuries, by protestations and blasphemies, of rescuing himself from their hands. But Thou, O pitiful Lord, didst turn and look upon him, and

straightway he acknowledged his sin. He had not however courage to come boldly forth and confess that Thou art the Son of God, because he was not yet strengthened with power from on high. For beyond doubt he would have again denied, if he had seen the scourge prepared for himself; and therefore on riper thought[1] he went out and wept bitterly. But Thou after Thy resurrection appearedst unto him, and didst comfort him; yet, notwithstanding, he hid himself for fear of the Jews. He saw Thee so gloriously ascending into heaven, and by the vision and consolation of angels was he comforted; still he dared not as yet go forth abroad. By experience he had learnt his own frailty; he had proved his weakness; he therefore waited for the promised Holy Spirit. The Spirit came and filled his heart with grace; then he went forth, then he began

[1] *maturiore consilio:* Mark xiv. 72. The Latin here seems to be a rendering and so an explanation of the Greek ἐπιβαλών which has caused difficulty to commentators.

to speak, then with great power gave he witness to Thy resurrection; then he feared not chief priests and kings, but he gloried in tribulations and embraced the cross as his highest delight. Thus, Lord, by Thy princely Spirit confirm Thou me, that I may continually remain in the joy of Thy salvation. Otherwise I cannot hold my ground against so many assaults. The flesh lusteth against the spirit, the world on every side assaileth me, the devil sleepeth not. Give me the strength of Thy Spirit, that a thousand may fall at my side and ten thousand on my right hand, that I may be a faithful and brave witness of Thy faith. For if Peter, whom Thou hadst endued with so many gifts and graces, fell so wretchedly, what could I, Lord, what could I do? I who have not seen Thee in the flesh, nor tasted of Thy glory in the mount, nor beheld Thy miracles; nay rather who scarce afar off understood Thy wondrous works, and never heard Thy voice, but have ever been in my sins. With Thy princely Spirit therefore confirm

Thou me, that I may be able to persevere in Thy obedience, and to give my soul for Thee.

v. 13. *WILL teach the unjust Thy ways, and the ungodly shall be converted unto Thee.* Impute not this, Lord, to presumption, if I desire to teach the unjust Thy ways. For it is not as unjust, in infamy and in prison, that I desire to teach the unjust; but if Thou wilt restore to me the joy of Thy salvation, if Thou wilt confirm me with Thy princely Spirit, if Thou wilt set me free, then will I teach the unjust Thy ways. For this is not hard for Thee, seeing that Thou canst of the stones raise up sons to Abraham[1]. Neither can sins hinder Thee if Thou be willing to do this; nay rather where sin abounded, grace did much more abound[2]. Paul breathing forth threatenings and slaughter against the disciples of the Lord, received authority that as many as he found, men and women, following Thee and

[1] Matt. iii. 9. [2] Rom. v. 20.

confessing Thy faith, he should bring them bound to Jerusalem[1]. He went therefore infuriated like a ravening wolf to scatter Thy sheep, to ravish and to kill them. While then he was in the way in the heat of persecution, in the act of sin, while he was persecuting Thee, and sought to slay Thy chosen ones, while there was in him no preparation for grace and no acknowledgment of sin, when he was opposing Thee with all his might, was blaspheming Thee and denouncing Thee, lo! the voice of Thy pity for him, saying, Saul, Saul, why persecutest thou me? By that voice he was straightway cast to the ground and raised up, cast down in body, raised up in mind. Thou wakedst him when slumbering; on his eyes heavy with sleep Thou didst shed Thy light; Thou showedst him Thy face; Thou pouredst out Thine ineffable mercy. The dead arose; he opened his eyes; he saw Thee, and said, Lord, what wilt Thou have me to do? Thou sentest the wolf to the lamb,

[1] Acts ix. 2.

Thou sentest him to Ananias; he was baptized and suddenly filled with the Holy Ghost. He was made a chosen vessel to bear Thy name before kings and nations and the children of Israel. Forthwith therefore he entered into the synagogues and preached Thee without fear, affirming that Thou art the Christ. He disputed, he waxed strong, and confounded the Jews. Behold, Lord, how that immediately from a persecutor Thou madest him a preacher, and such and so great an one that he laboured more than all the other Apostles. O wondrous power of Thine! If Thou wilt of the unjust make the just, of the persecutor the preacher, who shall stay Thy hand, who shall resist Thee? Who shall be able to say, Why doest Thou thus? All whatsoever Thou wouldest, Thou hast done in heaven and in earth, in the sea and in all deep places[1]. Let it not then be counted for arrogance if not in my own, but in Thy strength, I desire to teach the unjust Thy

[1] Ps. cxxxv. 6.

ways. For I know that I can offer Thee nothing more pleasing to the eyes of Thy pity; this is of all sacrifices the greatest, nor can I offer anything more profitable to myself. If therefore Thou wilt change me to another man, I will teach the unjust Thy ways—not the ways of Plato or of Aristotle, not the intricacies of syllogisms, not the dogmas of philosophy, not the swelling words of rhetoricians, not matters of worldly business, not ways of vanity nor ways which lead to death, but Thy ways and Thy precepts which lead unto Life; not one way only, but many ways, because many are Thy precepts. And yet all those ways end in one, for they are all united in one bond of love which so unites the hearts of the faithful that they have one heart and one soul in the Lord. Yet it is true that different ways represent different modes of life; for the secular clergy walk in one, the monastic brethren in another; in another the mendicants. And the married pursue one way, another those who live in widowhood

and chastity, and virgins another. One is followed by princes, another by doctors, another by merchants. In fine, men according to their different conditions journey by different ways to the heavenly country. I would therefore teach the unjust Thy ways, each one according to his own condition and capacity; and the ungodly shall be converted unto Thee, because I shall preach to them not myself, but Christ crucified. Therefore they shall be converted not to praises of myself, but unto Thee. For they will abandon their own ways, so that coming unto Thine, they may walk therein, and attain unto Thee.

v. 14. *ELIVER me from bloodguiltiness*[1], *O God, the God of my salvation, and my tongue shall sing aloud of Thy righteousness.* In much blood I am stifled and from the depths thereof I cry unto Thee, Lord; Lord, hear my voice. Delay not, Lord, for I am nigh unto death; the blood I speak of is my sins. For even as in the blood is the

[1] Literally, *bloods*, i.e. deeds of blood.

life of the flesh, so in sin is the life of the sinner. Pour out the blood, the animal dies. Pour out the sin by confession, the sinner dies, and is made righteous. I therefore not only wallow in blood, but am even swallowed up in bloodguiltiness; the floods thereof are drawing me down to hell. Help me, Lord, that I perish not. Deliver me from bloodguiltiness, O God, who dost govern and set in motion all things, who alone art able to deliver me, in whose hand is all the breath of life. Deliver me, Lord, as Thou didst deliver Noah from the waters of the flood. Deliver me as Thou didst deliver Lot from the burning of Sodom. Deliver me as Thou didst deliver the sons of Israel from the depths of the Red Sea. Deliver me as Thou didst deliver Jonah from the belly of the whale. Deliver me as Thou didst deliver the Three Children from the burning fiery furnace. Deliver me as Thou didst deliver Peter from the peril of the lake. Deliver me as Thou didst deliver Paul from the depths of the

sea. Deliver me as Thou hast delivered countless sinners from the grasp of death and from the gates of hell, and my tongue shall sing aloud of Thy righteousness, that is, because of Thy righteousness which I feel within me through Thy grace. For Thy righteousness, as saith the Apostle, is through the faith of Jesus Christ unto all and upon all who believe on Him[1]. Therefore shall my tongue exult in praising this Thy righteousness, in extolling Thy grace, in magnifying Thy pity, in confessing my sins, that in me may be glorified Thy mercy, which hath condescended to justify so great a sinner; that all men may know that Thou savest them that hope in Thee, and deliverest them from the hand of the oppressor, O Lord our God.

v. 15. *HOU wilt open my lips, O Lord, and my mouth shall show forth Thy praise.* Thy praise, Lord, is a great thing, and flows from Thine own fountain, from which the sinner

[1] Rom. iii. 22.

drinks not. For praise is not seemly in the mouth of a sinner. Deliver me therefore from bloodguiltiness, O God, the God of my salvation, and my tongue shall sing aloud of Thy righteousness. Then, Lord, Thou wilt open my lips, and my mouth shall show forth Thy praise. For Thou hast the keys of David. Thou shuttest and no man openeth, Thou openest and no man shutteth[1]. Then therefore Thou wilt open my lips, as Thou hast opened the lips of babes and sucklings, from whose mouth Thou hast perfected Thy praise[2]. These doubtless were prophets and apostles, and the residue of Thy saints, which praise Thee with single and pure heart and mouth, and not philosophers and orators who said, We will magnify our tongue, our lips are our own; who is our God[3]? They opened their own lips: Thou didst not open them; therefore from their mouth Thou didst not perfect praise. Thy babes, Lord, praised Thee, and despised them-

[1] Rev. iii. 7. [2] Ps. viii. 2. [3] Ps. xii. 4.

selves. The philosophers, while they went about to praise Thee, sought to glorify themselves. Thy sucklings praised Thy glory which by supercelestial grace they recognised. The philosophers knowing Thee by natural means alone could not give perfect expression to Thy praises. Thy saints in heart and mouth and good works praised Thee; the philosophers with words alone, and hollow wisdom. Thy children have spread Thy praises throughout the world; the philosophers have scarcely proclaimed them to a few disciples. Thy friends by Thy praises converted numberless men from sins to virtues and to true felicity; the philosophers understood neither true virtues nor true felicity. Thy beloved proclaimed Thine unspeakable pity which Thou showedst in the Son of Thy love; this the philosophers could in no wise understand. From the mouth therefore of babes and sucklings Thou hast perfected Thy praise. For it hath always been Thy good pleasure to exalt the humble, and to humble the proud. Since therefore

Thou dost always resist the proud, grant me true humility, that from my mouth Thou mayest perfect Thy praise. Give me the heart of a little child, because unless I be converted as a little child, I cannot enter the kingdom of heaven[1]. Make me therefore as one of Thy babes and sucklings, that I may ever hang on the breasts of Thy wisdom, because her breasts are better than wine, and wisdom is better than all riches, and all things which are desired cannot be compared with her[2]. For it is an infinite treasure to men, by the use of which they have become partakers of the friendship of God. If therefore Thou shalt make me a little child, Thou wilt perfect Thy praise in my mouth; for then Thou wilt open my lips, and my mouth shall declare Thy praise. It will declare it perfectly, even as by the mouth of babes and sucklings Thou hast perfected praise.

[1] Matt. xviii. 3.
[2] Prov. iii. 15; viii. 11.

v. 16. *OR hadst Thou desired sacrifice, I had surely given it; in whole burnt offerings Thou wilt take no pleasure.* My mouth, O Lord, shall declare Thy praise. For I know that this is most acceptable to Thee, seeing that Thou sayest by the prophet, The sacrifice of praise shall honour me; for there is the path in which I will show him my salvation[1]. I will therefore offer praise to Thee, the praise of babes and sucklings, for all my sins. And wherefore should I offer praise to Thee rather than sacrifice for my sins? Because if Thou hadst desired sacrifice, I would have given it. Verily Thou wilt not be pleased in whole burnt offerings. Canst Thou be appeased with the blood of goats or of calves? Wilt Thou eat bulls' flesh or drink the blood of goats? Or dost Thou seek gold who art owner of heaven and earth? Wouldst Thou have me sacrifice my body to Thee, who wouldest not the death of a

[1] Ps. l. 23.

sinner but rather that he should be converted and live[1]? Nevertheless I will chasten in measure my flesh, that by Thy grace it may be made subject to reason and serve it. For even herein if I shall exceed due measure, it will be counted unto me for sin. Your service is reasonable, saith Thine Apostle[2]. Thou hast also said by the prophet, I will have mercy and not sacrifice[3]. Therefore shall my mouth show forth Thy praise, because this offering honours Thee, and opens to us the way to Thy salvation. My heart is ready, O God, my heart is ready, prepared by Thy grace to do all things which are pleasing unto Thee. This one thing have I found most acceptable to Thee; this will I offer Thee; this shall always be in my heart; this shall sound from my lips, since if Thou hadst desired a bodily sacrifice, I would surely have given it. For

[1] This phrase agrees verbally with one in the 3rd collect for Good Friday, taken from the Missal.

[2] Rom. xii. 1.

[3] Hos. vi. 6.

my heart is prepared by Thy grace to fulfil Thy will; but in whole burnt offerings of this kind Thou wilt have no pleasure. For Thou hast created the body for the spirit, therefore Thou desiredst spiritual things and not bodily. For Thou sayest in a certain place, My son, give me thy heart[1], that is, the sacrifice which pleaseth Thee. Let the heart be offered to Thee inflamed by sorrow for sins, and by the love of heavenly good things, and let it in no wise be asked for again. With this kind of burnt offering Thou wilt be well pleased.

v. 17. *HE sacrifice of God is a troubled spirit; a broken and contrite heart, O God, Thou wilt not despise.* It is the troubled spirit, not the troubled flesh which pleaseth Thee. For the flesh is troubled because it has not the earthly things which it desires, or at any rate feels within itself the things which it hates. But the spirit is saddened for its fault, because committed against the God whom it

[1] Prov. xxiii. 26.

loves. It grieves to have offended its Creator and Redeemer; to have despised His blood, to have lightly regarded so good and loving a Father. This troubled spirit therefore is to Thee a sacrifice of sweetest savour, for it is composed of the bitterest spices, that is, of the remembrance of sins. For while sins are gathered together in the mortar of the heart and beaten with the pestle of compunction, and reduced to powder, and moistened with the water of tears, there comes forth thence an ointment and sacrifice most pleasing to Thee. This offering Thou wilt never despise; for a broken and a contrite heart, O God, Thou wilt not despise. He therefore that breaketh and crusheth his hard and stony heart composed of the hardest stones of sins, that thence he may compound the ointment of contrition in floods of tears, and while not despairing on account of the multitude or heinousness of his sins, humbly offers to Thee a sacrifice of this sort, shall in no wise be despised of Thee; because

a broken and contrite heart, O God, Thou wilt not despise. Mary Magdalene, a sinner in the city, compounded such an ointment; she put it in the alabaster of her heart; she feared not to enter the Pharisee's house; she cast herself down at Thy feet; she was not ashamed to weep at the banquet; overwhelmed with sorrow she spake not; but her heart was melted in the tears wherewith she washed Thy feet, wiped them with her hair, anointed them with the ointment, and ceased not to kiss them[1]. Who ever saw such deeds, or who ever heard the like? This sacrifice of hers therefore so pleased Thee, and was so acceptable, that Thou didst prefer her to the Pharisee, who passed for a righteous man. For by Thy words Thou didst imply that there was as great a difference between the justification of Mary and the righteousness of the Pharisee, as between washing the feet with water and bathing them with tears, between once kissing the face and

[1] Luke vii. 45.

ceasing not to kiss the feet, between anointing the head with oil, and anointing the feet with most precious ointment. Nay, Mary excelled the Pharisee far more than this; for he had offered Thee neither water, nor kiss, nor oil. Oh the greatness of Thy grace, O Lord, the greatness of Thy power, which manifests itself in showing mercy and pity. I see therefore that a broken and a contrite heart, O God, Thou wilt not despise. Therefore such an heart I would fain offer Thee; nor need I urge this in words, because Thou art a God who searchest the reins and hearts[1]. Accept therefore this my sacrifice also; and if haply it is imperfect, do Thou, who alone art able, make it perfect, that it may become a whole burnt offering, that is, may be wholly consumed by the fire of Thy boundless love, and may be pleasing to Thee, or at least not despised by Thee. For if Thou despise it not, I know that I shall find grace in Thy sight,

[1] Rev. ii. 23.

and henceforth none of Thy saints in heaven or in earth shall despise me.

v. 18. *O good, Lord, in Thy good will unto Sion, that the walls of Jerusalem may be built.* For it is written, With the holy Thou shalt be holy, and with the innocent man Thou shalt be innocent, and with the elect Thou shalt be elect, and with the froward Thou shalt be froward[1]. I greatly desire that all men be saved and come to the knowledge of the truth[2]; for this is at once necessary to them and would be profitable to myself; for by their prayers, merits and examples, I might rise up again and be daily provoked to better things. I ask Thee therefore, Lord, sinner though I be, do good in Thy good will unto Sion, that the walls of Jerusalem may be builded. For Sion is Thy Church; for Sion is by interpretation a watch-tower, because Thy Church by the grace of the Holy Spirit beholdeth the glory of God

[1] Ps. xviii. 25. [2] 1 Tim. ii. 4.

according to the capacity of this life. Hence the Apostle said, We with unveiled face beholding the glory of the Lord, are transformed into the same image from brightness to brightness even as by the Spirit of the Lord[1]. O Lord God, how small is Thy Church at this day. Already the whole world is fallen from Thee; for there are many more infidels than Christians; and among Christians where are they who, forsaking earthly things, behold the glory of the Lord? Few certainly wilt Thou find in comparison with those who mind earthly things, whose god is their belly, and whose glory is in their shame[2]. Do good, Lord, in thy good will unto Sion, that she may be increased both in worth and in numbers: regard her from heaven, and do her good according to Thy wont, so as to send forth the flame of love from heaven upon us, to burn up all our sins. Be favourable, Lord, in Thy good pleasure, that Thou deal not with us after our sins nor reward us according to our iniquities,

[1] 2 Cor. iii. 18. [2] Phil. iii. 19.

but deal with us after Thine own great mercy. Thou, Lord, art our Father and our Redeemer; Thou our peace and our joy; Thou our hope and eternal salvation. All men look for blessings from Thee. When Thou givest to them, they shall gather; when Thou openest Thine hand, all things shall be filled with goodness. But when Thou turnest away Thy face, they shall be troubled; Thou shalt take away their breath, they shall perish, and turn again to their dust. Send forth thy breath and they shall be created, and Thou shalt renew the face of the earth[1]. O Lord, I beseech Thee, what profit is there in the condemnation of so many thousands of men? Hell is filled. The Church decreaseth daily. Arise, wherefore sleepest Thou, O Lord? Arise, and cast us not off for ever; do good in Thy good pleasure unto Sion, that the walls of Jerusalem may be built. What is Jerusalem, which is by interpretation a vision of peace, but the holy city of the blest which is our mother? Her

[1] Ps. civ. 28—30.

walls fell when Lucifer with his angels fell, and into their abodes just men are admitted. Do good therefore, Lord, to Sion, that soon the number of the elect may be made up, and the walls of Jerusalem built and completed with new stones, which shall praise Thee and abide for ever.

v. 19. *HEN shalt Thou accept the sacrifice of righteousness, the offerings and the whole burnt offerings; then shall they offer young bullocks upon thine altar.* Then when Thou hast been favourable in Thy good pleasure unto Sion, Thou shalt accept the sacrifice of righteousness; Thou shalt accept it, I say, because with the fire of Thy love Thou shalt consume it. 'Twas thus that Thou didst accept the sacrifice of Moses and of Elijah. For then Thou dost accept the sacrifices of righteousness, when Thou dost make fat with Thy grace the souls which endeavour to live righteously. What profit is it to offer Thee sacrifices when Thou dost not accept them? O Lord, how many sacrifices we offer at this day which are not

acceptable to Thee but rather abominable! For we offer the sacrifices, not of righteousness, but of our own ceremonial; therefore are they not accepted by Thee. Where is now the glory of Apostles? Where the courage of martyrs? Where the fruit of preachers? Where the holy simplicity of monks? Where the virtues and works of the early Christians? Then wilt Thou accept their sacrifices, when Thou shalt adorn them with Thy grace and virtues. If moreover Thou wilt favourably regard Sion in Thy good pleasure, then shalt Thou accept the sacrifice of righteousness, because the people will begin to live well, and to keep Thy commandments and to do righteousness, and Thy blessing shall be upon them. Then the offerings of the priests and of the clergy will be acceptable to Thee, because forsaking earthly things they will gird themselves unto a purer life; and the unction of Thy blessing shall be upon their heads. Then will the whole burnt offerings of the religious be acceptable to Thee when, forsaking sloth and banishing

lukewarmness, they shall be perfected in every part by the flame of divine love. Then bishops and preachers shall offer young bullocks upon Thine altar, because perfected in every virtue, and filled with the Holy Ghost, they will not shrink from laying down their lives for the sheep. For Thine altar, what is it, Blessed Jesus, but Thy Cross upon which Thou wast offered for sacrifice? What doth the sportive young bullock signify but our body? Then therefore shall they offer upon Thine altar young bullocks, when they shall offer their own bodies to the Cross, that is, to tortures and to death for Thy Name's sake. Then shall Thy Church flourish; then shall she extend wide her borders; then shall Thy praise resound from the ends of the earth; then shall joy and gladness fill the world; then shall the saints be joyful in glory, then shall they rejoice in their beds[1], while they wait for us in the land of the living. Let that *then* be made *now* unto me, Lord, I beseech Thee,

[1] Ps. cxlix. 5.

that Thou mayest have mercy on me according to Thy great mercy, that Thou mayest accept me for a sacrifice of righteousness, for an offering of holiness, for the whole burnt offering of a religious life, for the young bullock of Thy Cross, whereby God grant that I may deserve to pass from this vale of misery to that glory which Thou hast prepared for them that love Thee. Amen.

AN Exposition or Meditation of Brother Gerolamo Savonarola of Ferrara, of the Sacred Order of Preachers, on the Psalm, *In Thee, O Lord, have I hoped*[1], which he composed in his last days while he was expecting the end of his life.

HEAVINESS hath besieged me, with a great and strong host hath hedged me in, she hath oppressed my heart with clamours and with weapons, day and night she ceaseth not to fight against me. My friends are in her camp, and are become mine enemies. Whatsoever I see, whatsoever I hear, they bring the banners of Heaviness. The memory of friends saddens me; the remembrance of my children grieveth me; the thought of cloister and of cell

[1] Psalm xxxi. *In Thee, O Lord, have I put my trust* etc., English Bible.

tortures me; when I think upon my own studies, it affects me with sadness; the consideration of my sins weigheth me down. For even as to those sick of a fever all sweet things seem bitter, even so to me all things are changed to mourning and to heaviness. Verily a great weight upon the heart is this heaviness; the poison of asps, a deadly pestilence, murmurs against God, ceases not to blaspheme, exhorts to desperation. Unhappy that I am, who shall deliver me from her unhallowed hands? If all things which I see and hear follow her banners, and fight stoutly against me, Who shall be my protector? Who shall succour me? Whither shall I go? How shall I escape? I know what to do: I will turn me to things unseen, and will lead them forth against the things which are seen. And who shall be captain of an host so high and so terrible? Hope, which is of things invisible; Hope, I say, shall come against Heaviness and shall put her to rout. Who shall be able to stand against Hope? Hear what the

prophet saith, Thou, Lord, art my Hope; Thou hast set my place of defence very high[1]. Who shall stand against the Lord? Who shall be able to storm His place of refuge which is very high? I will call her therefore, and she will make haste to come, and will not fail me. Lo, she hath come already; she hath brought gladness; she hath taught me to fight and hath said unto me, Cry aloud, cease not; and I say, What shall I cry? Say, quoth she, boldly and with all thy heart,

v. 1. *N Thee, O Lord, have I hoped; I shall not be confounded for ever; in Thy righteousness deliver Thou me.* O wondrous power of Hope, whose face Heaviness could not abide. Already comfort hath come. Now let Heaviness cry aloud and assail me with her host; let the world press me hard, let enemies rise against me; I fear nothing, because in Thee, Lord, have I hoped, because Thou

[1] Ps. xci. 9, Prayer-book version. A literal rendering of the Vulgate.

art my hope, because Thou hast set my place of refuge very high. I have already entered it; Hope hath led me in. I entered not inconsiderately; she herself will excuse me before Thee. Behold, saith Hope, O man, the very high refuge of Thy God, open thine eyes, and see; God alone is, alone Himself is a boundless ocean of existence. All other things are as if they were not; for all depend from Him, and unless He upheld them, they would suddenly return to nothing, because out of nothing were they made. Consider the power of Him, Who in the beginning created heaven and earth. Doth not He work all things in all? Who can move his hand without Him? Who can think anything of himself? Ponder the wisdom of Him, Who in tranquillity governs all things, Who sees all things, and to Whose eyes all things are naked and open. He it is Who alone knoweth how and is able to deliver thee, alone to console, alone to save thee. Put not your trust in the sons of men, in whom is no salvation. The

heart of man is in His hand; He shall turn it whithersoever He will[1]. This is He Who is able and wise to help thee. Or peradventure thou dost doubt His will? Ponder His goodness: consider His loving-kindness. Is not He Himself the lover of men, Who for man became man, and for sinners was crucified? He truly is thy Father who created thee, redeemed thee, hath ever done thee good. Can the father forsake his son? Cast thyself upon Him, and He will receive and save thee. Search the scriptures and thou wilt find how earnestly His great pity bids thee to hope in Him. And why? Verily because He would save thee. For what saith He by the prophet? Because he hath hoped in me, therefore will I deliver him[2]. See how for no other cause doth He will to deliver him, but because he hath hoped in Him. And what have prophets, what have apostles, nay what has the

[1] Prov. xxi. 1.

[2] Ps. xci. 14. Engl. V.: *he hath set his love upon me.*

Lord of apostles Himself preached, but that men should hope in the Lord? Sacrifice therefore, O men, the sacrifice of righteousness[1], and put your trust in the Lord, and He Himself will deliver you and rescue you out of all tribulation. Oh mighty power of hope! Truly it is poured out abundantly. For grace is poured out upon Thy lips[2]. Truly Thy place of refuge is very high, O Lord, and the evil of Heaviness shall not be able to approach unto it. This have I known and understood; therefore in Thee, Lord, have I hoped. For though the weight of sins doth grievously weigh me down, nevertheless I cannot despair, because Thy goodness so kindly challenges me to hope. Therefore I shall not be confounded to eternity. I may indeed be confounded in time, yet not to eternity. For the hope which introduced me to Thy refuge which is very high, hath taught me to hope not for the things tem-

[1] Ps. iv. 5.

[2] Ps. xlv. 3. Prayer-book version has, *Full of grace are Thy lips.*

poral but for the things eternal. For hope is of things invisible, and the things which are seen are temporal, but those which are not seen are eternal[1]. When therefore I heard the words of Hope, which came to deliver me from the hands of Heaviness, in Thee, Lord, I put my trust, desiring above all things to be delivered from sins, and, by Thy mercy and grace, to attain to those things eternal which are not seen. This is my first and chief desire; for my sins are my greatest trouble; for from this trouble every other trouble proceeds. Take away, Lord, my sins, and I am free from every trouble. For trouble and anguish proceed from the fountain of the heart, for all heaviness is the offspring of love. If I love a son and he dies, I am troubled, because I have lost that which I loved. If I do not love a servant, and he dies, I am not distressed because I have lost that which I did not love. Take away therefore, Lord, my sins by Thy grace. What is left

[1] 2 Cor. iv. 18.

but for me to love Thee with all my heart and to despise all temporal things as worthless. If therefore I have Thee through faith, at Whose Hands moreover I hope for that which eye hath not seen, nor ear heard, neither hath entered into the heart of man[1], what can disturb my peace? Whatsoever I shall have lost except God, I have lost what I love not. In Thee, therefore, O Lord, have I hoped, even as my Hope hath taught me to hope. Therefore I shall not be confounded to eternity, because Thou wilt give me the things eternal. But he who hopes not in Thee, but in his own vanity, shall be confounded to eternity, because he shall descend to eternal confusion. I may indeed be confounded temporarily both by Thee and by men, but I shall not be confounded eternally. By Thee, seeing that while I ask to be freed from temporal straits and perchance Thou wilt not hearken to me, I shall be confounded indeed then temporarily, but I shall not be confounded

[1] 1 Cor. ii. 9.

eternally; for it is not for my good[1], because strength is made perfect in weakness. But by men I am confounded temporarily and they prevail against me when they persecute me, but this also is permitted by Thee that I be not confounded eternally. If therefore with Thee a thousand years are as yesterday which is past[2], I will readily endure temporal confusions, that I be not confounded eternally. I will hope in the Lord, even as my Hope hath taught me to hope, and I shall soon be delivered from all my troubles. By what merits shall I be delivered? Not mine own, Lord, but in Thy righteousness deliver me. In Thy righteousness, I say, not my own, for I seek for mercy; I put not forward my own righteousness. But if by Thy grace Thou hast rendered me just, then have I Thy righteousness already. The Pharisees placed confidence in works of righteousness: they trusted indeed in their own righteousness;

[1] Sc. That I should receive the deliverance prayed for.

[2] Ps. xc. 4.

and therefore did not submit themselves to the righteousness of God[1], *for by the works of the law shall no flesh be justified* before God[2]. But the righteousness of God hath appeared by the grace of Jesus Christ, even without the works of the law. Philosophers boasted themselves in their own righteousness, and therefore found not Thy righteousness, because they entered not in by the door. They were thieves and robbers, who had come not to save, but to destroy and to slaughter the sheep. Thy grace therefore is Thy righteousness, Lord. And it would be grace no longer were it given for our deservings. Therefore not in my righteousness but in Thy righteousness deliver me from my sins; yea, verily deliver me in Thy righteousness, that is, in Thy Son, Who alone among men was found righteous. What then is Thy Son, but that very Righteousness in which all are justified. In Thy Righteousness therefore justify me, and deliver me from my sins that

[1] Rom. x. 3. [2] Gal. ii. 16.

I may be delivered also from other troubles which I suffer because of them, that the cause being taken away, the effect may be taken away also. Lo, O Lord, I have besought Thee, and have been comforted; Hope taught me thus; I rejoiced because I hoped in Thee, O Lord. Therefore in Thee I shall not be confounded eternally.

Heaviness has returned. She has come back with a great array: she is fenced in on every side with swords and spears; she is advancing with a great onset; she has hemmed our city in on every side. The shouts of her horsemen have terrified me; standing forth she commanded silence and afar off she spake, saying, Ho, Behold the man that hath trusted in the Lord, who hath said, I shall not be confounded eternally, who hath followed Hope as his comforter! and when she saw me blush at these words, approaching nearer[1]

[1] *Appropians.* But there is another reading, *approprians*, *singling me out*, which makes equally good sense.

she said, Where are the promises of that Hope of thine? Where the consolation? Where the deliverance? What have thy tears profited thee? What have thy prayers brought thee from heaven? Thou hast called and none hath answered thee; thou hast wept, and who hath been touched with pity for thee? Thou hast called on thy God, but He hath held His peace. Thou hast asked and entreated Him, and there was no voice, nor any that regarded. Thou hast besought all the saints, and none of them had respect unto thee. Lo, what have the words of Hope brought thee? Thou hast laboured, and hast found nothing in thine hands. Deemest thou that God regardeth the things of this lower world? He walketh about the circuit of heaven[1] and considereth not our matters. These things she blasphemously spake, and when I was horrified at her words, she drew near and spake in mine ear, saying, Thinkest thou that the things

[1] Job xxii. 14.

which Faith declareth are true? Wouldest see that they are the inventions of men? Hereby know that it is so, because, if God had been made man and crucified for men, so great love could not fail to comfort a man overwhelmed with deepest sorrow when calling upon it and weeping. If, as they say, infinite goodness caused Him to come down from heaven to endure the cross, why should He not now come down to miserable men in order to comfort them? This certainly is easier, and by the same love ought help to be vouchsafed. Why do not the angels and the blessed ones, if they are so full of pity, come to comfort thee? How many men, thinkest thou, would come to thee, if they could, and by words and acts, as far as possible, gladden thy heart, nay rather set thee free from all distress? Why do not the blessed ones do this, who are believed to be far better than men? Take my word for it, all things are ruled by chance; nothing is, except that which is seen. Thy breath will vanish away like smoke. Who

hath ever returned from the lower world and declared aught of those things which are said to happen to souls after death? These are but the fables of foolish women. Arise therefore, and betake thee to the help of men, that released from thy prison thou mayest live so as not always to toil in vain, deceived by that Hope of thine. At these words so great a shout was heard in her camp, such a clashing of arms, such a blast of trumpets, that I could scarcely hold my ground; and had not Hope, my well-beloved, rendered me assistance, Heaviness would have carried me off bound with chains to her own territory. Hope therefore came shining with divine lustre and smiling, said, O soldier of Christ, what heart hast thou, what spirit hast thou, in this conflict of thine? When I heard it, I blushed thereat. And she said, Fear not; evil shall not overtake thee; thou shalt by no means perish; lo, I am with thee, to deliver thee. Or knowest thou not that it is written, The fool hath said in his heart, there is no

God[1]? It was as one of the foolish women that Heaviness spake these words. Canst thou be persuaded that there is not a God, that He hath not providential care of all things? Or canst thou doubt concerning faith, thou who hast strengthened it by so many arguments and reasons? I wonder that thou hast been so cast down by her words. Tell me, I beseech thee, hast thou begun to doubt in thy heart concerning faith? The Lord liveth and my soul liveth, O my most sweet mother; because I have not experienced even the least prompting of unbelief. For by the grace of Christ I believe no less the things which are of faith to be true, than those things which I perceive with my bodily eyes. But Heaviness so oppressed me, that I was rather drawn to despair than to infidelity. Son, thou mayest know that this is a great gift of God. For faith is a gift, not of works, lest any man should boast[2]. Arise therefore, and fear not, but rather learn from hence that the Lord hath not forsaken

[1] Ps. xiv. 1. [2] Eph. ii. 9.

thee. Although He hearkeneth not immediately, thou must not despair; if He delay, wait for Him; for He will surely come and will not tarry[1]. The husbandman patiently waits for the fruit in his season. Nature when she produces anything does not present it immediately fully formed, but first prepares the substance and gradually arranges it till she makes it fit to receive its form. Know however that the Lord ever with pity and condescension heareth them that pray. For they never depart from Him empty; nor will I labour to prove this with reasons, because thou art conscious of this in thine own self. Tell me, Who hath raised thine heart from earth to God? Who hath induced thee to pray? Who hath granted thee sorrow and weeping for thy sins? Who hath given thee hope? Who hath left thee cheerful in prayer and after it? Who hath daily confirmed thee in thy holy purpose? Is it not the Lord Who worketh all in all? If therefore He

[1] Habak. ii. 3.

continually bestows these gifts upon thee, why doth that wicked woman say, Where are thy prayers? Where are thy tears, and other words of blasphemy? Knowest thou not that the heavenly Jerusalem differs from this earthly one? Art thou ignorant that it is neither meet nor necessary nor indeed profitable that God or His angels or saints should visibly come down to men, and converse familiarly with them? It is not meet because of the superiority of their merits. For what agreement hath light with darkness? Do travellers and robbers agree well together? Different cities have different citizens. But to some on account of their superior holiness, seeing they are already near to the [heavenly] country, it is granted to see angels and to converse with them; but the special privilege belongeth not to all. Neither again is it necessary; for inasmuch as the blessed ones invisibly guide and enlighten and console us, there is no need to employ visible appearances; yet the Lord is so good that when need hath been, He never

withholds even visible appearances. For what could He have done for our salvation, which He hath not done? Lastly it is not profitable, because too much familiarity breeds contempt. To the Jews miracles many and great brought no advantage. For rarities are prized. Let therefore the invisible visitation suffice thee. For the Lord knoweth what is needful for thee. And hath not He Himself consoled thee? I know what thou hast experienced in thine heart. Arise therefore and have recourse to prayer. Cry, ask, seek, persevere; because, if He give not to thee, because thou art His friend, yet because of thine importunity He will give thee all things that are necessary. Comforted by these words I rose up, and prostrate before God, I continued my prayer, saying,

v. 2. *NCLINE Thine ear to me; make haste to deliver me.* O Lord, my God, I return to Thee. Hope hath sent me; I come not through my own presumption. Thy goodness invites

me; Thy mercy draws me. Oh, how great is Thy goodness! I greatly rejoice; nor doth any other consolation remain to me. Blessed truly is that need which compels me to come to God, which constrains me to speak with Him, which urges me to pray. I will speak therefore unto my God, though I am but dust and ashes. Incline unto me Thine ear. What sayest thou, O my soul? Hath God ears? Is He a body? Perish the thought! For since spirit is far better than body, who would assert that God is a body, but a madman? But with faltering tongue, as best we can, Lord, we sound forth Thy perfections. We know Thee through Thy creatures; we speak to Thee and of Thee by their analogies. Thine ear therefore, Lord, what is it, unless haply Thy intelligence? For by ears we understand the things which are said to us. But Thou hast apprehended from eternity all things which men say and think. May we then understand by Thine ear Thy knowledge? Thine ear certainly

suggests to me something which is not included in the mere mention of Thy knowledge. For to some Thou dost incline Thine ear, from others Thou turnest it away. And yet Thy knowledge always remains the same. What then is Thine ear, save Thy knowledge as expressed by approval or disapproval? Thou inclinest thine ear and hearest the words of the just, because they please Thee and Thou approvest of them. Thou turnest away Thine ear from the words of the wicked, because they will not depart from iniquity, because they please Thee not, and Thou rejectest them. What then is it to incline Thine ear to them who speak to Thee, but to approve their prayers, to behold them with a face of pity, to illumine and inflame them, that with confidence and fervent charity they may pray to Thee and deprecate Thine anger; because Thou art willing to give them that which with humble piety they desire. For if a king, when a poor man desires to speak with him, should

show a cheerful face, turn his eyes to him, and prove attentive to his words, will not the poor man rejoice? Will not the countenance and attention of the king furnish him with utterance? Will it not supply him with words and eloquence? So, Lord, we understand that Thou dost then incline Thine ears to our prayers when Thou dost grant us to be fervent of spirit in supplication. I ask Thee, therefore, Lord, incline to me Thine ear, approve my supplication, illuminate me, inflame me, teach me what I ought to ask for, raise my heart heavenwards, that at length Thou mayest hearken to my plea. Make haste to deliver me; shorten the days, cut short the time; so incline unto me Thine ear, that I may speedily deserve to be heard. For to Thee who inhabitest eternity all time is short. For the whole of eternity at once embraces and infinitely exceeds the whole entirety of time. But to me any day is long. For time is reckoned by movement; for he who perceives no movement, perceives not time, while he

who perceives movement, perceives time also. But he most of all perceives movement who numbers the parts thereof. Because therefore I number days and hours, I most of all feel time, and consequently, even as to Thee a thousand years are as yesterday which is past, so to me one day is as a thousand years which are to come. Make haste therefore, Lord, to rescue me from my sins and my adversities. For death hasteneth, and in every place awaiteth me. Hasten, Lord, lest I haply be prevented by it and have no place of repentance. Pluck me, Lord, from the hand of the malicious, deliver me from the bonds of sin, snatch me from the snare of death, lead me from the depth of hell, save me from the oppression and cruel thraldom of Heaviness, that my soul may arise and rejoice in Thee and bless Thee all the days of her life. I thank Thee, Lord, by Jesus my Saviour, that according to the multitude of the sorrows in my heart Thy comforts have made glad my soul[1]. Therefore will I always hope in Thee, and I will

[1] Ps. xciv. 19.

praise Thee yet more and more. But do thou, Lord, incline Thine ear to me, make haste to deliver me. Alas, wretch that I am, lo, here is Heaviness again equipped with terrible weapons! The banner of justice goeth before her; an innumerable host attends her steps; each one hath a spear in his hand; on every side I behold the instruments of death. Woe is me, for I am undone! With horrible voice she crieth, O wretch, that Hope of thine hath deceived thee. Lo thou hast laboured in vain, for thou hast said, Incline Thine ear to me, make haste to deliver me. Hath God inclined to thee His ear? Hath thy prayer been heard? Where is deliverance, where consolation? Hath He made haste to rescue thee? Thou art still a prisoner, there is no change in thy lot. If thou believest Faith to be true, why dost thou embrace Hope alone? Knowest thou not that God is just? Or ignorest thou His righteous acts? He spared not His angels, He pitied them not, nor will He pity. For one single sin they

have been condemned for evermore. Adam sinned, and the justice of God punished the whole race with death. Thinkest thou that God doth not love righteousness even as He doth mercy? Children dying in original sin will never see the face of God. For the justice of God is so strict, that on account of sin which they have not themselves committed but have inherited, they are visited with eternal punishment, and in hell there is no redemption. Knowest thou not that God spares not the offender? Did He not in the time of Noah destroy well-nigh the whole human race? Did He not consume with fire Sodom and the other cities about it? Nor did the divine justice have compassion on even infants and innocent persons. How often did He punish the Jews when offending! Did He not utterly overthrow Jerusalem by the hand of Nebuchadnezzar? He spared not even His own Temple. Yea, this was again done by Titus the Roman general, when the Jews were stricken by punishment so cruel, that no one can hear it without

shuddering. But see how severe is the justice of God. Children even to this day are punished for their fathers. Behold the Jews are slaves in all lands, and dying in their blindness are tortured with eternal pains. Deemest thou that the mercy of God is greater than His justice? Truly in God Himself there is neither greater nor less. For whatsoever is in God is His substance. But let us consider the workings of justice and of mercy. Verily the workings of justice overpass the workings of mercy. God Himself is witness, who saith, *Many be called but few chosen*[1]. Ponder, I pray thee, how many infidels are condemned, how many bad Christians there be, how few live well, and thou wilt readily perceive that the vessels of justice are more than those of mercy. For God's elect are vessels of mercy, but the reprobate vessels of justice. Let not Mary Magdalene, nor the robber, nor Peter, nor Paul encourage thee to hope. For there was but one Mary, one robber, one Peter

[1] Matt. xx. 16.

and one Paul. Thinkest thou that thou art to be numbered among the few? Thou, I say, who hast committed such great sins, who hast been a scandal in the Church, who hast offended heaven and earth? Lo, thine eye hath wept, thy heart hath craved mercy, and thou hast as yet obtained no mercy. Those many prayers of them who loved thee have not been heard. And why? Verily because thou art reckoned among the vessels of justice. That Hope of thine hath caused thee to labour in vain. Follow my counsel. Heaven hath rejected thee, earth hath not received thee. To be thus utterly confounded, who could endure it? It is better for thee to die than to live. Choose death and if no man inflicts it on thee, do thou lay hands upon thyself. These suggestions did Heaviness heap upon me with wondrous importunity, and all her host loudly echoed them, saying, Death alone is thy refuge, death alone is thy refuge! But when I heard these words, I was terrified, and straight-

way fell upon my face, wailing and saying, Lord, help me; Lord, forsake me not. Come, O my Hope; Come, O my Hope. Lo, suddenly Hope descended from heaven, bright and glistering, and touched my side and raised me up, and set me on my feet, and said, How long wilt thou be a babe? How long wilt thou desire to be a raw recruit? Hast thou been so often in war and walked in the midst of the shadow of death, and hast thou not yet learned to fight? Be not troubled about the great justice of God. Be comforted, thou faint hearted one. Let those fear which be not converted to the Lord, who walk in their own ways, who follow vanities, and have not known the way of peace. Let the wicked quake, who sin and say, What have I done? who are not converted in heart, who are called and refuse to come, are ignorant of God, and will not understand that they may do well. Let these therefore fear. What saith the Apostle, *It is a fearful thing to fall into the hands of the living*

God[1]. Such verily the justice of God doth punish; such men are concerned therewith. But sinners who, coming to themselves, arise and hasten to the Father of mercies, saying, Father, I have sinned against heaven, and before Thee[2], but be thou merciful to me a sinner; let such, I say, have trust in the Lord, because He that hath drawn them will undoubtedly descry and justify them. Let Heaviness herself produce, if she can, any one sinner, however great, who has turned to the Lord, who has not been received by Him and justified. For although it is written of Esau, He found no place of repentance, though he sought it carefully with tears[3], this makes not against our contention, because Esau wept, not on account of the sins he had committed, but on account of the temporal good things he had lost and could not recover. Nor think that justice so regards the wicked as to be wholly severed from mercy, nor that mercy has such regard

[1] Heb. x. 41. [2] Luke xv. 17. [3] Heb. xii. 17.

to the righteous as to be divorced from justice. *For all the paths of the Lord are mercy and truth*[1]. For He showeth mercy to sinners while He repays them with temporal blessings for the temporal good deeds which they perform, and after this life does not punish them as much as they deserve. Moreover He pursueth with His own justice His elect, while for their faults He sends them temporal affliction, that they be not doomed to eternal punishment. Do thou therefore, meanwhile, patiently tarry the Lord's leisure; for thou hast sinned; repent. Let the remission of thy fault through His grace be sufficient for thee. *My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth*[2]. Abide stedfast therefore under the discipline; God offers Himself to thee as to a son; and however few the elect may be, compared to those who

[1] Ps. xxv. 10. [2] Heb. xii. 6, 7.

are reprobate, yet they who are saved are numberless. Nor is there only one Mary Magdalene, nor only one robber, one Peter, one Paul ; for numberless are the souls who have followed their footsteps, repenting of their sins and welcomed by the Lord, and honoured by many rich gifts of His grace. Nor is mercy less in its operations than justice. For mercy bestoweth such great blessings on the righteous, that her operations exceed those of justice immeasurably. Knowest thou not that the earth is full of the mercy of the Lord ? What creature can boast that it has anything that it has not received from mercy ? But if thou hast grievously offended God, His mercy is greater than all the sins of the world. Be not troubled on account of the multitude and grievousness of thy sins. Hath not mercy already run to meet thee ? Hath she not kissed thee ? Lo, thou hast fallen and hast not been crushed. Art thou not a frail vessel, which when it has fallen, must needs be bruised, unless one place his hand under it ? Wherefore

then by thy fall hast thou not been bruised? Who placed his hand beneath thee? Who, I say, but the Lord? This is a strong token of thy election, for the elect, when he is fallen, shall not be crushed, for the Lord will support him with His hand. Doth not the Apostle write, To them that love God all things work together for good[1]? and all things are of God, so that even sin itself works together to them for good. Doth not that fall work together to them for good, whereby they are made more humble, and more circumspect? Is it not the Lord that upholds him when falling who is upheld by humility? Thou hast loved the Lord these many years; for His love thou hast laboured. And then thou hast lifted up thine heart, and hast walked in the vanity of thine own mind; the Lord withdrew His hand, and thou didst fall and descend into the depths of the sea. But the goodness of the Lord placed His hand beneath thee and thou wast not

[1] Rom. viii. 28.

crushed. Say therefore, I was violently driven, I was overthrown that I should fall, and the Lord upheld me. It is not so with the wicked, not so with those whom the Lord hath rejected. But when they fall, it is not to rise again, but they either through a baneful shame seek excuses for their sins, or they put on a whore's forehead[1], and no more either fear God or regard man. Arise therefore and be of a stout heart; be comforted and be strong; wait for the Lord and play the man; let thy heart be comforted, and tarry thou the Lord's good time. Thou hast tried thine own strength and found it nought. Humble thyself now therefore under the mighty hand of God, and henceforth be thou more circumspect. Thou hast need of patience: pray without ceasing, and the Lord shall hear thee in due time. Arise therefore and cast away from thee all heaviness; embrace the feet of the Lord, and He shall save and deliver thee. When she had said this she was

[1] Jer. iii. 3.

carried up to heaven, and left me strengthened and wonderfully consoled. And pursuing her with all my heart, I stood before God, and prostrate before my Saviour's feet I said with confidence,

Be thou my God and protector and for an house of refuge; that Thou mayest save me. For Thou, O God, art of all greatest and most mighty; Thou art the Redeemer and Saviour of all mankind; Thou art the protector of Thy faithful ones[1]. To Thee I flee with confidence. Hope hath introduced me; Hope, whom in Thy pity Thou dearly lovest, whom Thou hast always commended unto us; with her I fear not to come before Thy face. I confess I am unworthy; but she herself drew me. I feared to enter, because of my many wickednesses, but she herself gave me confidence. Lo, she stands before Thee, let herself bear witness. I will speak to my Lord, flesh and sinner though I am. Hope hath taught me, and hath

[1] 1 Tim. iv. 10.

bade me open my mouth boldly. The Lord is kind, she said, He will not rebuke thee, He will not wax wroth, He will willingly hearken to thee, whatsoever thou askest of Him, He will give. I believed her, and therefore have I spoken[1]. But considering Thy majesty I was too much cast down, and I said in my haste, All men are liars; I will trust in man no more for ever, but in Thee alone, for Thou only art true in all Thy sayings, but every man a liar. What shall I render unto Thee, O Lord, for all the benefits that Thou hast done unto me. I will take the cup of salvation, because henceforth I will not live unto myself, but unto Thee; for Thy love's sake doing good, I will endure all evils. And this will I do, not by mine own strength, but I will call on the name of the Lord. I will perform my vows in the presence of all Thy people. How precious in the sight of the Lord is the death of His saints. Be Thou to me my God and protector, and

[1] Ps. cxvi. 10.

defend me from my foes. For my foes are my sins, which challenge Thy justice against me. I shall not be able to stand against them unless Thou protect me. Let Thy mercy be my shield, O Lord, and with the shield of Thy good will do Thou encompass me. I have nothing which I can offer to Thy justice, or temper its fury withal. All things which I bring with me accuse me. I will therefore offer Thyself, O Lord; think no scorn of me, O Lord my God. But be to me the more my God and my protector, cover me under Thy wings, shadow me with Thine arms, and under Thy feathers will I trust. What shall justice do to me, if under Thy protection Thou shalt keep me? It will be silent, Lord, and will put up again the sword of its fury into its place. It will become gentle when it sees the pity of Thy Incarnation, when beholding the wounds of Thy Passion, when discerning the blood of Thy Love. It will depart from me, and will say, Be thou glad, my son; thou hast found me; eat in peace, and therefore sleep and take

thy rest. Be Thou therefore, Lord, my God and protector, and my house of refuge, that in time of floods and tempests, in time of temptations I may flee unto Thee, because in Thee alone is my salvation. Be Thou to me a house of refuge; open to me Thy side pierced with the spear, that I may enter a heart so full of pity, and therein may be safe from faintheartedness within and from storm without. Hide me in Thy tabernacle in the day of evils; shelter me in the secret place of Thy tabernacles. Let Thine unspeakable pity be a house of refuge for me, that Thou mayest save me. For I cannot but be safe in the house of Thy refuge; for Thou hast set Thy house of refuge very high; the place is strongly fortified; no enemy is feared there; would God that I might always abide therein. He who dwells there cannot be wounded. Therefore for every temptation, for every trouble, for every need of every sort, open to me, Lord, the house of Thy refuge; stretch wide the bosom of Thy pity; let the bowels of Thy

mercy be extended, that Thou mayest save me. Thither no tempter shall approach, no slanderer shall ascend thereto, no foul accuser of the brethren shall come nigh; I shall be secure, for I seem to myself well nigh secure. I thank Thee, Lord Jesus, that Thou hast sent to me Thy Hope, who hath raised me from the dust, and lifted me from the dunghill, and set me before Thee, that Thou mayest be to me my God and protector, and for an house of refuge that Thou mayest save me.

My soul is troubled. Lo, Heaviness is at hand. She is come with the banner of justice; she hath not retreated from yesterday's conflict; she is armed with other weapons; for she hath this night stolen my weapons, and hath girded her own troops with my swords. Unarmed therefore and weak, what am I to do? Lo, how boastfully doth she cry! With what vigour doth she assail me, how confident is she of victory! Where, she says, is thy protector? Where thy house of refuge? Where thy salvation? Dost thou still

persist in thy vain confidence? Those consolations of thine are the offspring of imagination. Thou fanciest that God regards thee with favour and is thy protector and house of refuge, and thou thinkest that thou hast climbed up to heaven. Surely thou art deceived by thy fancy, and comforted by a hollow hope. Or thinkest thou that thou hast been caught up to the third heaven? These are dreams. Remember, I pray thee, how grievous a sin is ingratitude. Doth it not dry up the fount of mercy? Remember that the Lord wept over the city of Jerusalem, and predicted the woes that should come upon it, saying, *The days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another*[1]. And the cause of such great miseries He concealed not, but added it, saying, *Because thou knewest*

[1] Lk. xix. 43, 44.

not the time of thy visitation. See how ingratitude deserves not only to be deprived of benefits, but also to be grievously punished. Has this no reference to the soul? Is not the soul often figured in Scripture by Jerusalem? for while it will not acknowledge the visitation of the Lord, it is surrounded by demons and various temptations, whereby it is beset and falleth down and prostrates itself to earthly things; nor is any virtue left in it, nor good deed which is not destroyed, for it is deprived of all grace, nor will it be restored any more, because it knew not the time of its visitation. Thou verily, thou, I say, art this city, adorned with many great benefits by God, and thou knewest them not, neither wast thankful. He Himself created thee after His own likeness; in the midst of the Church, and not among infidels hath He begotten thee; He placed thee in a prosperous city; with the water of Baptism He sanctified thee; in a religious house He hath nurtured thee. But thou hast run after

thine own imaginations; thou hast walked in the vanity of thy mind; thou hast sunk into the abyss of sins. The Lord called thee, and thou answeredst Him not. Often hath He warned thee and thou hast set at nought His counsel. How often hath He lightened thee, how often hath He converted thee in thy heart, how often hath He roused thee from slumber? He invited thee and thou madest excuses; He drew thee and thou didst resist Him. At length pity ineffable and boundless prevailed. Thou sinnedst, and He Himself visited thee. Thou falledst, and He Himself set thee up. Thou wast ignorant, and He Himself taught thee. Thou wast blind, and He Himself enlightened thee. From the noise of the world, from the storm of the ocean, He brought thee to the peaceful haven of religion; He gave thee the garb of consecrated life; He would have thee to be His own priest; He brought thee into the school of His own wisdom. But thou hast always been ingrate, and hast done the work of the Lord negligently; though

thou knewest that it is written, *Cursed be he that doeth the work of the Lord deceitfully*[1]; yet the divine pity did not even then forsake thee, but it ever led thee in mercy to better things, and above all, it endued thee with the knowledge of Scripture, put in thy mouth the word of preaching, and set thee in the midst of His people like one of the great men. But thou hast taught others and neglected thyself; hast cared for others, and not secured thine own salvation; thou hast lifted up thine heart in the hour of thine honour and therefore in the hour of thine honour thou hast lost thy wisdom[2]. Thou hast become nought, and wilt be nought for ever. Or knowest thou not that that servant which knew his Lord's will and did it not, shall be beaten with many stripes[3]? Or knowest thou not that *God resisteth the*

[1] Jer. xlviii. 10.

[2] The reading here followed is that adopted by the translator of the English Primer. But the Corpus MS. has, in decore tuo.....in *dedecore* tuo, which may be rendered: "Thou liftedst up thine heart in the day of thine honour, and therefore didst lose thy wisdom in the day of thy dishonour."

[3] Lk. xii. 47.

proud[1]? How hast thou fallen, O Lucifer[2], who didst rise in the morning, who didst wound the nations, who saidest in thine heart, I shall ascend up to heaven; and yet thou shalt be thrust down into hell into the depths of the lake. Beneath thee shall lie the moth, and worms shall be thy covering. Thinkest thou now to find mercy, who hast caused offence to very many, who, called and warned so often of God, didst refuse to answer? Where would be the justice of God? Where the impartiality of His judgement? Mercy doth not always pursue the sinner: she sets to herself bounds. Is it not written, *I have called and ye refused; I have stretched out my hands, and no man regarded; ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh*[3]. Behold, how mercy doth not always grant pardon to the sinner! Or markest thou not that the degrees of mercy come to an end in thee; who, having

[1] Jas. iv. 6. [2] Is. xiv. 12. [3] Prov. i. 24—26.

been honoured by God with so many benefits, hast fallen into the deep of the ocean; who, having been adorned with so many graces, on account of thy pride and vain glory, hast been a scandal to the world? Let not therefore the vain hope which thou pursuest, deceive thee; live henceforth as thou wilt; choose not to be tormented in this life and in another life with the pains of hell. Elect to dwell with those who spend their days amongst their good things, and in a moment go down to hell; let not shame hold thee back; assume the whore's forehead; *let us eat and drink for tomorrow we die*[1]. Thy wound is desperate and hath become incurable. When she had said these things, her whole host howled with terrible voices and repeated her words, saying, Thy wound is desperate, and hath become incurable. But I remembering the admonitions of my mother, though somewhat cast down in spirit, yet to the best of my power raised myself up and stood upon my feet, lifting

[1] 1 Cor. xv. 32.

my eyes to heaven, from whence I looked for help. And, behold, Hope with cheerful countenance, adorned with divine splendours, descending from on high, said, *Who is this that darkeneth counsel by words without knowledge*[1], who hath set bounds to mercy, who would fain limit the infinite, who believes that she carries in her hands the waters of the sea? Hast thou not heard the Lord saying, In the day that the sinner bewaileth his sin, I will not remember all his iniquities? Who is the man that sinneth not? Who can say, My heart is clean? For the Lord's prayer refers to all men, in which all are required to say, Forgive us our debts. In this way the Lord taught His apostles to pray; shall not then this prayer belong to the rest of mankind? Did not the apostles receive the firstfruits of the Spirit? But why did the Lord teach them thus to pray, if they had not sin? And if they had, who can boast that he is not a sinner? Hear the beloved disciple of the Lord,

[1] Job xxxviii. 2.

If we say that we have no sin, we deceive ourselves and the truth is not in us[1]. The Apostle James saith, *In many things we all offend*[2]. All therefore have sinned, and holy men of God continually need God's mercy; for it is written, Seven times a day the just falleth and shall rise up again[3]. Mercy therefore hath no limits, but whensoever the sinner shall bewail his sin, mercy will draw nigh to him. And it skilleth not whether we speak of great or small sins. Thou hast fallen; rise, and mercy shall uphold thee. Thou hast been broken in pieces; cry out, and mercy will come to thee. Thou hast fallen a second time, thou hast been broken in pieces a second time. Turn thee unto the Lord, and the bowels of His pity will be open to thee. Thou hast fallen, thou hast been broken in pieces a third time and a fourth; send forth thy lamentation, mercy will not forsake thee. As often as thou sinnest, so often rise, and mercy shall not have an end. Why

[1] 1 Joh. i. 8. [2] James i. 2. [3] Prov. xxiv. 16.

dost thou upbraid benefits received, O Heaviness, wickedest of women? Did not David the greatest of prophets receive many and great benefits, of whom the Lord said, I have found a man after Mine own heart[1]? And yet did he not sin and that grievously, both in adultery and in the murder of a just and innocent man? And yet the Lord did not set bounds to His mercy in his case. Why allegest thou the sin of pride? Did not David himself lift up his heart, and cause to number the people of Israel? For he boasted as a great king, and powerful in his own strength, and yet he was not for this rejected. And why? Because he did not hide his sin; he did not proclaim it like Sodom; but said, I will confess against myself my unrighteousness unto the Lord. Therefore mercy set no bounds to herself. But the reprobates set bounds to themselves, so that she may not pass over to them; for she cometh even to their borders, but they them-

[1] Acts xiii. 22.

selves reject her. Hence it is written, Thy destruction is from thyself, O Israel; from me only is thy help[1]. Open thy mouth, saith mercy, and I will fill it; expand thy bosom, and I will give thee good measure, shaken together and running over. Persist in prayers and tears, for He who hath begun to love thee and by benefits and favours to provoke thee to share His love, will not fail thee, but will rather make perfect His own work. What natural cause begins a work to leave it in the midway? The virtue of seed ceaseth not until the fruit be brought to perfection. What bird abandons her young before they be able to guide themselves? Why do they this? What profit comes to them from this? None of course, but only labour. Love therefore compelleth natural causes to bring their own effects to perfection; the goodness which they desire to diffuse, compels them; for good ever tends to diffuse itself. If creatures do this, what shall the Creator do? For He

[1] Hosea xiii. 9.

Himself is love, Himself infinite goodness. Will He not perfect His own work? Hear the Lord Jesus, My will, He saith, is to do the will of Him that sent Me, that I may finish His work[1]. He therefore Who hath begun to love thee, to attract thee by His benefits and favours, to purge thee from thy sins, without doubt will perfect His own work; for these be the preparations of eternal life. Why therefore when how thou falledst wast thou not dashed in pieces? Was it not because the Lord upheld thee with His hand? And why upheld He thee with His hand? Because He turned thine heart to Himself. Why did He provoke thee to repentance? Why did He comfort thee? Was it not that He might cleanse thee, and make thee worthy of His grace, and bring thee to eternal life? These are not illusions or imaginations of thine, but divine inspirations. But suppose they be imaginations. Are they not good? Do they not proceed from the power of faith? Since therefore

[1] Joh. iv. 34.

every good thing is from God, it follows that these imaginations are divine illuminations. Rejoice therefore in these words. At these words my heart was so comforted, that for joy I began to sing, saying, the Lord is my light and my salvation; whom then shall I fear? The Lord is the defender of my life; of whom shall I be afraid[1]? And casting myself with tears at the feet of the Lord, I said, Lord, *though an host should encamp against me, my heart shall not fear*[2]. For Thou art my strength and my refuge, and for Thy Name's sake Thou wilt bring me forth and nourish me.

HERE endeth the exposition or meditation of Brother Gerolamo Savonarola of Ferrara of the Sacred Order of Preachers on the Psalm *In Thee, O Lord, have I hoped* etc., which, prevented by death, he could not finish.

[1] Ps. xxvii. 1. [2] Ps. xxvii. 3.

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